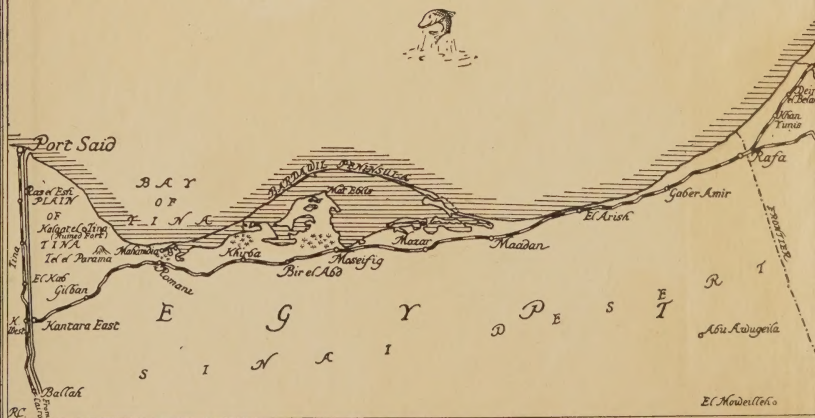


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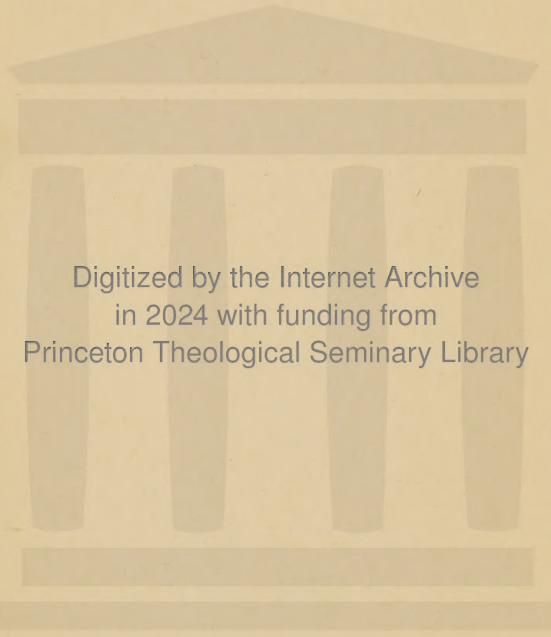
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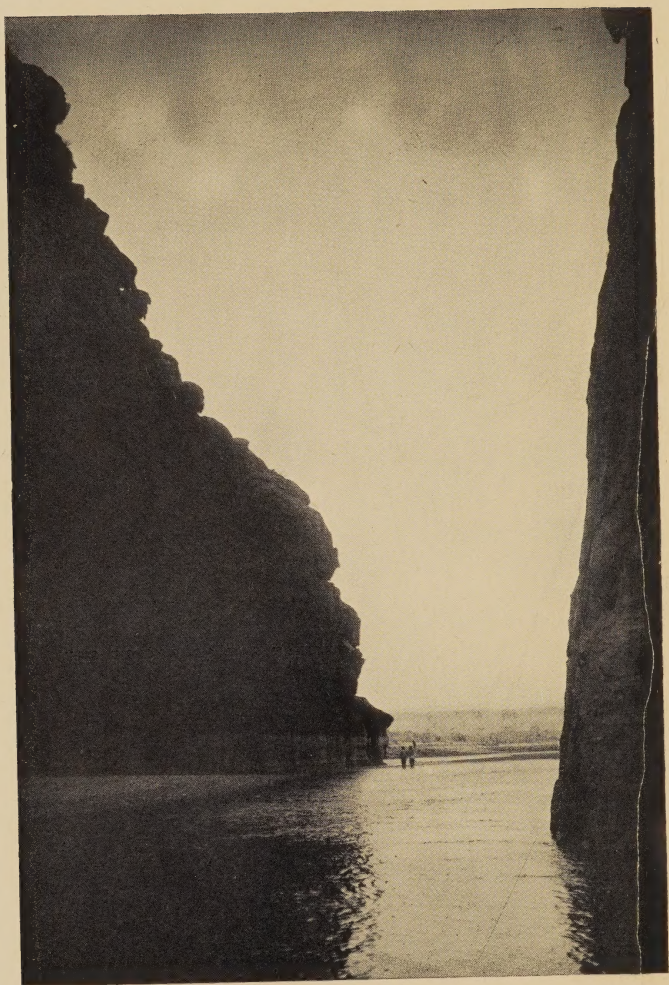




PALESTINE OLD AND NEW



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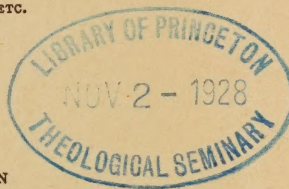
THE RIVER ARNON

PALESTINE OLD AND NEW

BY

ALBERT M. HYAMSON, F.R.Hist.S.

AUTHOR OF "PALESTINE: THE REBIRTH OF AN ANCIENT PEOPLE,"
"A HISTORY OF THE JEWS IN ENGLAND," ETC.



WITH 28 ILLUSTRATIONS AND AN
ENDPAPER MAP



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AT WHOSE SUGGESTION THIS BOOK HAS
BEEN WRITTEN

PREFACE

THIS book, it is hoped, needs little introduction. Its purpose should be obvious. It is intended both for those who visit Palestine and for those who lack the opportunity but not the desire to do so. Members of both of these classes, which should comprise the majority of the inhabitants of Europe, America and the British Dominions, will, it is hoped, with the assistance of these pages, have the interest and enjoyment of their visit increased, or will to some extent obtain compensation for their disappointment, latent or realized.

My thanks are offered to Col. R. B. W. Holmes, O.B.E., General Manager of the Palestine Railways, for permission to use the Railway map as the basis of that which is included, and to Mr. P. L. O. Guy and the Government of Palestine Department of Antiquities, Mr. Hans Kohn and the Keren Hayesod, the Organization which raises the funds employed by the Zionist Organization in Palestine, and Mr. J. Schweig for the use of the photographs from which the illustrations are taken.

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31 January, 1928

A. M. H.

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† Photos: J. Schweig.

‡ Photos: The Keren Hayesod.

PALESTINE OLD AND NEW

CHAPTER I

THE GATES OF PALESTINE—I

BEFORE the war the traveller to Palestine came as a rule by sea to Jaffa or Haifa. There was no railway from Egypt. There were no winter roads from Syria. And if, as happened repeatedly during the winter and sometimes at other times, the wind prevented a landing at the harbourless ports of Jaffa and Haifa, the hopeless traveller from Egypt had to sail up the coast to Beyrout or down the coast to Egypt, and there are recorded instances of longing pilgrims spending weary days sailing up and down the coast awaiting a favourable wind which would permit them to land. Jaffa and Haifa are still harbourless, although a harbour at Haifa is now almost within sight. At frequent intervals passenger ships arrive from Europe, and even once or twice a month from New York. But travellers are no longer dependent on these two gates, and those who have the means can come by rail in comfortable and smoothly running trains in twelve hours from Egypt, from Damascus by rail, or by three roads across the northern and north-eastern frontiers.

To the traveller from the west the favourite route to Palestine is that through Egypt. The traveller lands either at Alexandria or Port Said. If he desires he can

linger in Egypt, basking in its sunshine and amid its luxuries. If, however, Palestine is to him a magnet and he has neither time nor thought for the attractions of the wayside, the sixth morning after leaving London can see him breakfasting in Jerusalem, even though he spends several hours waiting for his train in Egypt. On this route Kantara may be considered the Gate of Palestine. It is many miles from the frontier, which is reached just beyond the village of Rafa. But Kantara is the starting-point of the railway for Palestine.

There are two Kantara stations. Kantara West is a station standing solitary with scarce a habitation, three-quarters of an hour from Port Said on the way to Cairo, one-fourth of the way along the Suez Canal. There the passenger for Palestine alights, crosses the Canal by a ferry and then enters Kantara East station. Kantara East was during the war and for a year or two afterwards a great British camp, the base of the operations against Palestine. The military town of Kantara, which lay on both sides of the Canal, was also a port for transports, and large cargo and munition vessels used to go up the Canal and discharge their cargoes direct into the camp at Kantara. At one time there were four bridges across the Canal at Kantara. Circumstances have now greatly changed. There is still a town of Kantara East, but the military have all gone, and not half a dozen Europeans remain. Apart from the station and the town, which latter no traveller even enters, there is nothing but sand and sand and sand stretching endlessly north, south, east and west, cut in two by the Canal, which is itself invisible from the station, but evident day and night when stately ships glide through it, looking as if they had deserted their element and were sailing across the desert.

Taking them in geographical sequence the next of the gates of Palestine is Jaffa, formerly Joppa, before the war and the Kantara railway the main entrance, that by

which almost every visitor of repute or consequence entered the country. Jaffa is the Hebrew for beautiful, and beautiful the port appears when it is first seen as the awakening passenger looks out of his port-hole in the morning. The flat-roofed oriental houses bunched together on the side of a slight hill and in their overflow lining a slightly curved bay form an immediately evident attraction to the new-comer filled with expectation of what the new country must mean to him. Within the past few years a new Jewish city, nominally a suburb, has grown up by the side of Jaffa, and the bright red roofs of these new houses peeping in and out from among the orange groves, dominated here and there by stately date palms, makes Jaffa from the sea more beautiful and enticing than ever. Jaffa-Tel-Aviv is to-day a growing industrial city, the second largest in Palestine, perhaps already the largest. But despite its nascent industries, its extraordinary growth, and the bustling activity in its streets, the mainstay of Jaffa as a producing and exporting town is still its oranges, famous in England and Western Europe, and from the Jaffa district all of these oranges come.

Jaffa is according to tradition one of the oldest cities of the world, but its known history goes back little beyond measurable time. Its first appearance is in the list of cities taken by the Egyptians in their invasion of 1472 B.C., when mention is made of the already established wealth of its inhabitants. During the period of the Judges and later, Jaffa was a Philistine port. Mention of it in the Bible is, however, very occasional, the best known one being that of Jonah's voyage. It was there that the Prophet embarked for Tarshish when he attempted to escape from his mission, and it was there that a few days later he was vomited forth by the sea monster. Contemporary perhaps with Jonah is the story of Perseus and Andromeda, whose scene also was laid at Jaffa, and to this day

of the many aggressive and forbidding rocks that beset the shore one is pointed to as that to which Andromeda was bound when she was set free by the mythological hero. In New Testament times Jaffa was the home of Tabitha or Dorcas, who was miraculously restored to life by Peter, and her reputed tomb, first mentioned in the sixth century, is shown to the curious inquirer. This together with the neighbouring church dedicated to Tabitha is to-day an object of veneration to the Orthodox. At Jaffa also is to be seen the reputed House of Simon the Tanner whence Peter proceeded to Cæsarea to make the first Gentile convert to Christianity.

During the wars between Christendom and Islam, Jaffa was the centre at which captives were exchanged or ransomed. In the words of Mukaddasi, the learned Arab traveller of the end of the tenth century, 'all along the coast of the Province of Syria are the watch stations, where the levies assemble. The warships and the galleys of the Greeks also come into these ports, bringing aboard of them the captives taken from the Muslims; these they offer for ransom—three for the hundred dinars (about £50) . . . at the stations, whenever a Greek vessel appears, they sound the horns; also, if it be night, they light a beacon there, on the tower, or, if it be day, they make a great smoke. From every watch station on the coast up to the Capital' (then Ramleh) 'are built, at intervals, high towers, in each of which is stationed a company of men. On the occasion of the arrival of the Greek ships the men, perceiving them, kindle the beacon on the tower nearest to the coast station, and then on that lying next above it, and then on, one after another; so that hardly is an hour elapsed before the trumpets are sounding in the Capital, and drums are beating in the towers, calling the people down to their watch-station by the sea; and they hurry out in force, with their arms, and the young men of the villages gather together. Then

the ransoming begins. One prisoner will be given in exchange for another, or money and jewels will be offered ; until at length all the prisoners who are in the Greek ships have been set free.' In the Latin Kingdom Jaffa and district, to which was afterwards added Askalon, were made a county with Roger of Rosay as the first Count. At the same time a bishopric of Jaffa was reconstituted.

For a great part of the Crusading period Jaffa was an object of contention between Christian and Moslem. It passed frequently from one side to the other, but never to the advantage of the city or its inhabitants. At the hands of one party or the other it suffered frequent sack and destruction. Consequently when Richard Cœur de Lion marched down the coast in 1191 he found the town so ruined that he could find no shelter therein. But if Jaffa itself were ruined the surrounding country has always yielded of its bounty, for, as Geoffrey de Vinsauf recorded, the Crusaders 'refreshed themselves with abundance of fruits, figs, grapes, pomegranates, and citrons.' At one long period of three centuries from 1367 onwards the town, or rather its site, remained desolate, having been destroyed in the last despairing effort of the Crusaders. Throughout these centuries Jaffa was but a name, but still a landing-place for the pious pilgrims to the Holy City. The re-embodiment of Jaffa may be said to date from the year 1654 when the Franciscans received permission to build the present Latin Hospice.

Napoleon in his invasion of Palestine took Jaffa, massacring every inhabitant his soldiers could find, man, woman, and child. The account of Malus, one of his army doctors, almost makes the blood of the reader turn cold. It was on this occasion that the French shot in cold blood their 4,000 prisoners who had been promised their lives as the price of surrender. However, the sack of Jaffa infected the victorious army with plague.

The event in the last century's history of Jaffa is the advent of the Jewish immigrant, who has built up a European suburb now half as large again as the parent city. Tel-Aviv, perhaps the greatest source of pride to the Jews of Palestine, dates back only to the year 1909, when its site was an endless stretch of sand, running in a mile or so from the coast to the north of Jaffa, on which nothing grew and on which it would seem nothing could grow. In that year a few of the Jewish residents moved out on to this barren spot and commenced to build themselves houses. Among the first of the buildings was a high school, which was intended not only for the children of the neighbourhood but also for those of all parts of the world, who it was hoped would come there for a Hebrew education. The new settlement, Tel-Aviv or the Hill of Spring, was separated from Jaffa by orange groves. The number of residents increased slowly until the war came and with it a set-back. Not only were there no new-comers, but many of the inhabitants had to go into exile. Jaffa was occupied by the British forces a year before the Armistice, and with the British occupation such of the exiled residents as could, returned. Including all these returning exiles there was a population of less than two thousand souls in Tel-Aviv on the tenth anniversary of its foundation when the sound of the guns had at length been forgotten. To-day, nine years later, the population is estimated at 45,000, with all appurtenances of a modern European city. In size and population it has outgrown its mother Jaffa, and it is entirely Jewish, the only hundred per cent Jewish city on the face of the earth. Tel-Aviv is still too young for its future to be foreseen with any approximation to certainty. But a drive through the city should not be missed by any visitor to Palestine, mindful all the time that a few years ago its site was endless barren sand and that its creation is the emblem of the Jewish revival in Palestine.

Of the ancient and more orthodox sights in Jaffa the House of Simon the Tanner and the Tomb of Tabitha have already been mentioned. A less-known object of interest is the Judæo-Greek cemetery in the neighbourhood of the Russian Church, which is occupied in part by the Egyptian village. This cemetery, which dates from the beginning of the present era, consists of a large number of rock tombs, amid which Hebrew, Aramaic and Greek inscriptions abound.

CHAPTER II

THE GATES OF PALESTINE—II

LANDING at Haifa is still uncertain in the winter, but that difficulty need not now keep the traveller from his desired goal. As it is, a projected harbour for Haifa is now almost within sight, and when it is completed Haifa will vie with Kantara as the principal Gate of Palestine.

Haifa, whose name has appropriately been connected with the English word haven, is a very modern city. It goes back little more than a century, a semi-independent Pasha of Acre, disapproving of some action or other of the inhabitants of old Haifa (Sycaminon of the Greeks and Romans), removed them bodily to a new site, squeezed between the Carmel and the sea. There he built a castle to overawe them, and surrounding the village with a wall, thought that he had secured control of them for ever. On his death the castle was allowed to fall into ruin and the wall was razed. Thus the new Haifa was free to spread. About 1870 a party of Templists, a South German sect who were then settling in Palestine in expectation of the Second Advent, formed their first home about a mile from Haifa, along the bay towards the Mediterranean. Here by their industry, their observance of the law, their neatness and their other good qualities, they formed a very oasis of civilization in a desert of semi-barbarism. Haifa has long since reached the German colony and passed beyond it. Its inhabitants have grown in numbers



HAIFA

and prosperity. The population of the German colony is no longer entirely German. But the district still remains the most beautiful, comfortable and attractive for private residences in Haifa, and perhaps in all Palestine. Before the advent of the Germans Haifa was an Arab village much the same in appearance and amenities as any other Arab village. By their work and influence it has become the most beautiful city in Palestine. Haifa has of course great natural advantages. At the foot of Carmel on the edge of the bay, with endless golden sands stretching east and west and separating the mountain by little more than a line from the blue Mediterranean; a few miles across the bay the picturesque historic city of Acre with its domes and minarets, white houses and palm trees answering to the more scattered domes and white houses—and red roofs also—and palms of Haifa; in the farther distance behind Acre, Ras el Nakoura, the mountain gate of Palestine, jutting out to sea. On the east beyond the bay and the palm groves the plain of Acre passing imperceptibly into the Valley of Jezreel, with the nearer hills rising up to Nazareth with Tiberias and the Sea of Galilee hidden but beyond; still farther back the snow-clad top of Hermon visible on a clear day; next Mount Tabor standing out sentry-like in the midst of the plain; and still more to the right the line of Carmel merging to the eye into the mountains of Samaria. With the blue Palestinian sky to complete the picture Haifa is indeed one of the most beautiful of the seaside towns of the Old or New World.

But Haifa is not complete without Carmel, nor can the beauties of Haifa be described without mention of those of Carmel. The mountain was in fact repeatedly alluded to in the Bible as the symbol of beauty, fertility and sanctity.

Carmel, in Arabic, *Jebel Mâr Eliâs* or the Mountain of Saint Elijah, is essentially the Mountain of the Prophet

Elijah, of whose life a not inconsiderable portion was passed, for the most part in hiding, within its borders. Until his time a centre of Baal worship, there he contested in the presence of Ahab with the 450 false prophets for the divine witness. There he was justified by fire from heaven. There the false prophets were taken and bound and brought down to the river Kishon, still known to the Arabs as the *Nahr el Mukatta* or river of slaughter, in view of the mountain-side, and slain by the hand of the prophet. And then turning to Ahab he said, 'Get thee up, eat and drink; for there is a sound of abundance of rain.' Re-ascending the mountain the prophet sent his servant to look out over the sea. Six times he returned having seen nothing, but at the seventh time he reported, 'Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not . . . and the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.' And the three years' drought was broken; rain came at last: the famine ended: the survivors of the land were saved. Tradition still indicates the place of this miracle. Tacitus mentions that in his day an altar to the God of Carmel, without temple or image, still stood. The oracle of this God was consulted by Vespasian. Elisha also, Elijah's successor, spent more than one period of his life on the mountain, and there he was visited by the Shunamite woman whose child he restored to life.

Carmel was thus from early times a holy mountain venerated by Jew and Gentile. In the era of the hermits its numerous caves were eagerly seized on as places of residence. And out of these hermits arose the Order of Carmelites, which was instituted in the year 1156, although the view was long held, and imposed with fervency approaching violence, that the Order of Carmelites was instituted by Elijah himself out of the Sons of the Pro-

phets. The Carmelites, otherwise known as Whitefriars from their costume, afterwards had a settlement also in London, where the district of Whitefriars thus derives its name.

Carmel is covered with ruins of crusading and earlier periods and is so filled with caves as to be known as 'the mountain of the thousand caves.' To the entomologist and the botanist it is a veritable paradise, for every flower seems to blossom on the hill and every insect to infest it. Petrifications also abound in parts of Carmel, and those to be found on the top of a hill above the Monastery of St. Brocard, on a plateau known as the Garden of Elijah or the field of melons, have given rise to the legend that the prophet, once passing through the gardens that then covered the site, asked the owner for fruit. The latter churlishly replied that he had no fruit but stones, whereupon the prophet in a burst of human temper cursed the fruit and turned them to stone. This Monastery of St. Brocard is one of the principal ruins on the mountain. It is ideally situated, and many hermits were collected into it to form a community. The troubles in Palestine during the later Crusades led priests from all parts to take refuge there, until one day in 1238 the Saracens descended on the holy house and put every one of its inmates to the sword.

The main object of interest on the mountain is, however, the monastery, a modern spacious building in the Italian style which encloses the cave in which Elijah is said to have dwelt. Within the monastery is also shown an antique wood carving of Elijah and an enthroned statue of the Lady of Mount Carmel, which is believed by devout Catholics to be miracle-working. July 20 is the Feast day of St. Elias, the great annual festival of the monastery. The celebrations, which last from midnight to nine the following morning, partake of the usual characteristics of the religious orgies of the Palestinian communities, Jewish

and Moslem, as well as Christian. To the Maronites and the Melchites, as well as to the Carmelites, this is a day of rejoicing into which very little that appears to savour of religion in the Western sense is allowed to intrude. Dancing, drinking, fantasias, and an occasional fight, absorb all the energies of the participants, who, nevertheless, doubtless consider that they are thereby suitably performing their religious exercises. But on these occasions the celebrations are never limited to the communities immediately concerned, and interspersed among the crowds of religious enthusiasts or on their outskirts are to be seen many a Moslem or member of a dissident Christian community.

The monastery is some little distance inland from the coast. Five minutes below is the chapel and monument of St. Simon Stock, an English general of the Order who flourished in the thirteenth century. Still farther down is the School of the Prophets, a large partly artificial cavern, which is not only connected with Elijah but, as another tradition says, was the resting-place of the Holy Family on returning from Egypt. The 'Place of Burning'—the name persists to this day—where Elijah confounded the priests of Baal and their master Ahab is at the end of the promontory, 1,685 feet above sea-level. Apart from the botanical, entomological, archæological and religious attractions, the climb to the top of Mount Carmel is well repaid by the wonderful view which rewards the traveller. All the beauties and attractions which delight the eyes of the sightseer at Haifa are doubled and trebled on the heights above. Not only does the view include the plain of Jezreel with Nazareth, Hermon, Tabor and the mountains of Transjordan, but his gaze takes in the Lebanon still farther to the north, and turning round he can on a clear day look down the coast past the crusading stronghold of Athlit, the old Roman capital of Cæsarea, Tantura, the ancient Dor, as far as the modern Jaffa.



THE CAVE OF THE PROPHET ELIJAH

And turning inland the mountains of Judea and Jerusalem itself are almost within sight. Thus from the summit of Carmel but a little imagination is necessary for the onlooker to see the Land of Israel from Dan to Beersheba.

To many Palestinians, and especially to those of Mount Carmel, Elijah may be described as the patron saint. To the Jews he is *Eliayahu Hanavi*, Elijah the Prophet; to the Christians, *Mar Jirgis* or St. George; to the Moslems, *El Khudr* or the Evergreen One. The legends regarding him are numerous. One, a Jewish one connected with Mount Carmel, is more than a legend. It suggests a modern miracle. The story is narrated by Canon Hanauer of Jerusalem, who quoted Dr. Chaplin, the head of the London Jews' Society Medical Mission in Jerusalem, as his authority.

'One day there was brought to him a young Jewess, suffering from a nervous complaint which he considered curable but only by long treatment. The girl's relations at first agreed to leave her at the hospital, but afterwards took her away in spite of his remonstrances. They said that they were sure that she was not really ill, but only under the influence of a "dibbuk" or parasitical demon, and they intended to treat her accordingly. Some months later the doctor happened to meet the girl in the street, and found to his surprise that she was well again. Asking how the cure, which seemed to him astounding, had been effected, he was told that her friends had sent her to Mount Carmel and locked her up one night in Elijah's Cave. Shut up alone, she said, she fell asleep, but was roused at midnight by a light that shone on her. Then she saw an old man all in white, who came slowly towards her, saying, "Fear not, my daughter." He laid his hand gently on her head, and disappeared. When she woke next morning she was perfectly well.'

Carmel, as the ruins show, was once thickly populated, but in medieval and modern times it has been almost

without an inhabitant except for hermits and monks. Not much more than a century ago there was an immigration of Druses from the Lebanon who settled in ten or twelve villages, but most of these migrated again to the Hauran, and but two villages, *Dahlieh* and *Esfia*, now survive. By the Arabs the hill was long avoided as a place of habitation. Of recent years hotels and other buildings have been erected and new Jewish settlements are being developed. At the same time the town of Haifa is gradually creeping up the side of the mountain, and the Jewish suburb of *Hadar Hacarmel*, centring round the Technical Institute, one of the finest buildings in Palestine, vies with the German colony as the most attractive residential part of Palestine. Still nearer the plain and westwards towards the Mediterranean live the small colony of Bahais, an eighty-year-old sect, which is Persian in origin but cosmopolitan in composition. The picturesque head of this sect, Sir Abbas Effendi Abdul Baha, died a few years ago. His tomb is in a small temple surrounded by terraced gardens such as those for which the Persians are famous. The temple and the garden together form one of the most beautiful spots in Palestine. Sir Abbas' successor is less picturesque and less known.

In Palestine customs and practices die very slowly, if they die at all. Thus at Haifa fishermen can be seen wading in the sea and casting their nets as their ancestors have fished for untold centuries. It was at Haifa that flourished the hilzon fishery which provided the famous Tyrian purple.

Kantara, Jaffa and Haifa are the gates of Palestine on the routes from Europe, and through them pass the main streams of travellers. Visitors from Europe and America sometimes land at Beyrout and visit Syria before entering Palestine. For them there are four minor gates of entry. *Ras el Nakoura*, 'The Headland of the Trumpet,'



WATERFALL AT METULLAH

is the headland that juts out from the mountains of Galilee to the sea. The road is cut out of the edge of a cliff overhanging the sea at a moderate height and is an ideal situation for a frontier station. Midway between Beyrout and Haifa, with excellent roads in both directions, *Ras el Nakoura* is a veritable gate of Palestine, for the Palestine Government has erected imposing gates and a covered enclosure wherein its officers conduct the customs and passport examinations of those who desire to enter the country.

North-east of *Ras el Nakoura*, at the northernmost point of Palestine, is to be found the small Jewish village of *Metullah*, close to the Biblical Dan. When Syria and Palestine were divided between the French and the British as Mandatory Powers, *Metullah* and its district fell within the French sphere, but by a readjustment of frontiers they were transferred to Palestine four or five years later. *Metullah* is not a normal place of entry into Palestine except for the residents in the neighbouring frontier districts, and for tourists and pilgrims who desire to traverse Palestine from Dan to Beersheba. The village itself has no particular attraction beyond its situation high up on the hills of Galilee. Just before crossing the frontier, however, the great Crusading castle of Belfort, *Kalat esh Shukif*, 1,500 feet above the river Litany, towers on the edge of a perpendicular cliff. The castle of Belfort is by far the finest building of its kind within a wide radius. Some of its walls are 9 feet thick. The castle measures 500 feet by 200. Around three sides runs a moat. The fourth is on the edge of the precipice.

Tel el Kadi, an Arab village in the neighbourhood on the Palestine side, is the successor of the Biblical Dan. *Kadi* (Arabic) and Dan (Hebrew) are identical in meaning. It lies on the *El Leddan* or Little Jordan, one of the main sources of the Jordan.

Banias, somewhat to the east on the Syrian side at the

foot of Hermon, will well justify the turning aside of the traveller. This was the Greek Paneas, which was not only the sanctuary of the god Pan, but also and still is the main source of the Jordan. The stream bursts out of a cavern, half ruined apparently by earthquakes, in the precipitous hill-side. By the side of this spring stood the Sanctuary of Pan, and also later the temple erected by Herod in honour of Augustus. The Greek inscription, 'Priest of Pan,' can still be deciphered. An extension and rebuilding of the village by Herod's son Philip, gave rise to the town of Cæsarea Philippi. Fifteen hundred feet above the village of Banias stands the Crusaders' Castle of *Subeibeh*, some eight hundred or a thousand feet by two hundred, and enclosing within its walls some four or five acres. The castle completely covers the top of the spur on which it is erected, and is thus surrounded by precipices, except for one narrow and difficult entrance passage, and at this point the castle was so well fortified as to be practically impregnable. Within the fortress are immense cisterns. In the natural rock which arises in the midst of the fortified enclosure are rooms, vaults, passages, and a staircase, now impracticable, which, according to popular belief, descends to the spring hundreds of feet below.

To the south-east of *Metullah*, some distance down the Jordan, is *Jisr Bnat Jacob*, the Bridge of the Daughters of Jacob. According to the Moslem tradition the Jacob in question is the Patriarch himself who, according to both the Moslems and the Jews, had a multitude of daughters. He crossed the bridge, or its predecessor, when on the way from Mesopotamia to Safad and settled down with his daughters in the neighbourhood. His sons were away tending their flocks when it was at *Jisr Bnat Jacob* that the news of Joseph's assumed death was brought to his father, and the holes the tears of Jacob and his daughters made in the rocks are shown to this day. A mosque has been erected over the cave in which



THE BRIDGE OF THE DAUGHTERS OF JACOB

Jacob and his daughters dwelt and it is still preserved as a Moslem holy place.

But there are other daughters of Jacob connected with this bridge and cave. They, so runs the other story, were Jacobin nuns who dwelt in its neighbourhood and were massacred in the cave after their nunnery and the neighbouring church of St. James had been burnt by the Saracens.

The bridge itself, the greater part of which dates from the fifteenth century, crosses the Jordan where it is already 80 feet below sea-level. The Patriarch may well have crossed the river at that point, for from time immemorial it lay on the main road from Baghdad and Damascus into Palestine. As the *Via Maris* or Way of the Sea it was known throughout the Middle Ages and even earlier. The Romans paved it and levied tolls on it, and it was at one of the stations on this road, at Capernaum, that Matthew sat at the receipt of custom. Later along that road and across that bridge came the wealth of India and the East on the way to the markets of Europe. To-day the Suez Canal and the railways have diverted that traffic, but even now much of the bountiful harvests of the Hauran pass across the Bridge of the Daughters of Jacob towards the markets of the Western world. And the traveller who prefers to visit Syria before he enters Palestine, and prefers also the road to the rail, also crosses the bridge into Palestine following the Way of the Sea. As points of historical interest it may be mentioned that King Baldwin III was defeated there by Nureddin in 1157, and twenty-two years later Saladin himself took by storm the castle that had been built by a later King of Jerusalem to defend the bridge. A small ruin of this castle can still be seen.

The last of the gates of Palestine is at *Samakh*, at the south end of the Sea of Galilee, or more properly at *El Hammeh*, the previous station five miles along the rail-

road from Damascus. It is by this route that come the travellers from Damascus who prefer the railway to the road. *Samakh* itself is of no particular interest, a small unattractive village on the edge of the lake, the headquarters of a detachment of police. *El Hammeh*, however, is different. Close to the Yarmuk, a river as broad as the Jordan, which tumbles down in a series of falls through a deep mountain gorge, the wild wood and water scenery is without parallel in Palestine. It is the beginning of the natural magnificence that renders the railway journey from *Samakh* to Damascus one continuous attraction. But the attraction of *El Hammeh*, the baths, is more than its scenery. It is the hot springs whose fame goes back to antiquity. The reputation of *El Hammeh* in Roman times is evident from the mass of Roman ruins, including a theatre and a bath-house that lie round about. There are four pools in all, and their steam and sulphurous odour are noticeable from afar as one draws near. The temperatures vary from boiling heat downwards. One stream of boiling water turns a flour-mill before it runs into the neighbouring Yarmuk. Close at hand a stream of pure cold water runs into a basin of hot water. The medicinal qualities of the waters are of course well known, and in the season, the spring, there is always a multitude drawn from all parts of Palestine and Syria who come to take advantage of its curative, by some believed miraculous, qualities, and as always happens at spas in all parts of the world, to enjoy themselves. The waters are said to bear a close affinity to those of Carlsbad and a little energy and determination might well turn *El Hammeh* into a Carlsbad of the Near East. With such an abundance of water, for the hot springs are not the only sources, and with such an excellent climate a luxuriant vegetation is not surprising. Especially noticeable are the forests of palms and canes.

CHAPTER III

THE HISTORY OF PALESTINE

THE known continuous history of Palestine covers a period of 3,500 years. Earlier there is a deep mist out of which comes here and there a glimpse of Egyptian, Babylonian or Hittite. In the middle of the sixteenth century B.C. Egyptian history mentions a conquest of Palestine followed some thirty-five years later by another also from the south. About the middle of the fifteenth century, in the period of the *Tel-Amarna* Letters, Palestine, or a part of it, was still subject to Egypt. Half a century later Egypt had departed, to be back again, however, by 1350, and with varying fortunes the Egyptians remained in Palestine until about the year 1200, by which time both Israel and the Philistines had settled in the land. For long stretches before this period, as was also to be the case later, Palestine's fate was to be the plaything of the great powers north and south of her. The approach of the Hebrews and the Philistines brought to Palestine a certain homogeneity. Ruthlessly in their march they overthrew a host of kinglets, annexed their domains and welded them into two or three larger states. The earlier part of the Hebrew period was still one of loosely knit connexion, but by about the year 1020 the different Hebrew elements had become one in the Kingdom of Saul. After Saul came David and Solomon, who finally defeated the most dangerous of the enemies, the Philistines, strengthened the kingdom and extended

its limits, north, south, and east. This was the great period of the Hebrew monarchy, but it was of brief duration. With the death of Solomon, about 935 B.C., the kingdom split into two, and a kingdom of Israel with its capital at Shechem and one of Judah centring in Jerusalem arose in its stead. During the succeeding period both kingdoms saw many kings, many usurpers and many vicissitudes. War with Egypt, Assyria or Syria, not to mention frequent civil wars between the two kindred states and minor wars with Moab, Edom, etc., was almost continuous throughout this period. Ultimately the kingdom of Israel was destroyed and its lands annexed by Sargon of Assyria in 720 B.C., to be followed by Nebuchadnezzar of Babylon 133 years later.

However, the fate of Israel and of Judah ultimately overtook Assyria and Babylon also. In the year 538 Babylon fell to the arms of Cyrus of Persia and with it the whole of the Babylonian Empire, including Palestine. By Cyrus Jewish exiles were encouraged to return to Palestine and recreate there a centre of Jewish worship and civilization. The work begun by him was completed by his successor the great King Darius, and the rebuilding of the Temple at Jerusalem in the year 516 marks a new era in the history of Palestine. The work of Zerubbabel under Cyrus and Darius was continued by Ezra and Nehemiah in the reign of Artaxerxes I and a Jewish people and a Jewish state were gradually recreated in Palestine. In the reign of Artaxerxes III the Jews revolted, but the revolt was suppressed by Holofernes. Later the Greeks appeared under Alexander and with the fall of Persia Palestine passed under Greek rule. The death of Alexander led to another period of unrest and warfare in the history of Palestine. As the Belgium of Asia, the cockpit of the Near East, it found itself the battleground of the rival Greek rulers of Egypt and Syria. First on one side, then on the other, seldom willingly, the Jews were always at

war with a Ptolemy or a Seleucus. Ultimately the country remained with the northern power, but an unwise and uncalled-for attempt by Antiochus Epiphanes of Syria to suppress the Jewish worship led to a revolt by a priest, Mattathias the Hasmonean, and his five sons, of whom the most famous was Judas Maccabæus, and after a long war the expulsion of Syria from Palestine.

The government then rested in the hands of the Hasmoneans, at first priests but later priest-kings. Quarrels between members of the Hasmonean royal family led to the intervention of Rome under Pompey—Syria had already been absorbed into the Roman Empire—and Palestine became a province of Syria, with its High Priest, now King Hyrcanus II, a Roman vassal. Aristobulus was the last Hasmonean King of Judea. Antipater, an Edomite from Petra, ingratiated himself with the Roman rulers. In due course he became Roman Procurator of Judea. After a period of disturbance Antipater, who was unpopular with his subjects, was poisoned, but a greater than he in his son Herod, who was already governor of Coele-Syria, was at hand. Herod had for a time to take refuge in exile, while the Parthians held Palestine, but his opportunity came and in 37 B.C. he was, with Roman support, crowned King of Judea and for one generation restored the material glories of Palestine and beautified the land with public buildings.

Herod died in the year 4 B.C. ; after his death his kingdom was divided among his sons, and in the year A.D. 6 Palestine became a Roman province under a Procurator. For three years, 42 to 44, Palestine again had a king, but as a Roman dependant, in the person of Herod Agrippa, a grandson of Herod the Great. On the death of Agrippa, another Procurator was appointed. The following twenty-six years formed a period of almost ceaseless turmoil, which occasionally developed into armed outbreaks, and finally flared up in the great rebellion of the year 66. It

took the Roman troops and some of their most famous generals four years to crush this rebellion. This they succeeded in doing, and with the Destruction of the Temple on the 10th of August of the year 70 the Jewish state in its last most attenuated form came to an end and Palestine became merely a provincial district of the universal Roman dominions.

Although the Jewish people had been crushed by Titus and its possessions laid waste, this was not the last occasion in the history of Palestine on which Jew withstood Roman on the battlefield. In the year 116 there was a general uprising of the Jews throughout the Roman world, one wave of which swept into Palestine, there to break its force unavailingly. This was in the reign of Hadrian, whose original not unfriendly attitude towards his Palestinian Jewish subjects gradually changed until it culminated in the supreme insult of the erection on the site of Jerusalem of a heathen city, *Aelia Capitolina*. The reply to this of Palestine Jewry was another revolt, finally crushed after copious bloodshed at Bether in the year 134. Since that date the country has been a land in which Jews dwelt but never again a Jewish land. In the year 324 the Emperor Constantine adopted Christianity. One of the consequences of that epoch-making event was the mission of his mother Helena to Palestine. There she discovered holy places, built churches and started the long line of Christian pilgrims that has not only continued until to-day but stretches far into the future. From Constantine to Julian the Christians were in the ascendant, and those Jews who were within reach were made to realize the ascendancy in their persons and their property. Under Julian there came a respite, and he went so far as to take steps towards the rebuilding of the Temple. But his reign was of short duration and the old conditions soon resumed, although somewhat less oppressively. For the next generation Palestine was without history, except for the

unceasing increase in the number of Christian religious inhabitants.

In the year 395 the empire was divided, and Palestine was allotted to the emperors who reigned in Constantinople. But the new regime, which was only nominally new, brought no appreciable change. The scales of justice were always weighted in favour of the Christians, and the Jews and also the Samaritans suffered accordingly. The Samaritans were the less patient and occasionally revolted, but always unsuccessfully, and their last state was always worse than its predecessor. The opportunity, however, came in the year 611 when Palestine was invaded by the Persian King Chosroes II. The long-suffering Jews flocked to his standard and shared in his victories and his revenge. Christians were massacred and their buildings destroyed. After eighteen years Byzantium recovered the country and it was then the turn of the Christians. This triumph was, however, short-lived. Within six years another power, that of Islam, appeared on the frontier, and a year later, in 636, Palestine passed for ever from the sway of Byzantium. The Caliph Omar himself visited Jerusalem, promised protection to the Christians and restored the defiled site of the Temple to divine worship. A permanent building, the present Dome of the Rock, was erected in 684.

Already before the Moslem conquest an Arab immigration to Palestine had commenced, and that conquest naturally gave a great impetus to the movement. By this means a new element was introduced into the country which had hitherto been Jewish, Christian, and Samaritan. In the East religion counts more than race in human affairs. Under the Moslems the land and all of its inhabitants had peace for two centuries. In 750 the centre of government was transferred to Baghdad. At the end of the eighth century there was a considerable immigration of Karaites or Jewish schismatics. Islam remained one and undivided until 929, when the Carmathians broke away

and, after having sacked Mecca, overran Palestine and destroyed its churches, including that of the Holy Sepulchre. Other breaches in the Moslem fabric followed, and in 936 Cairo, under a new caliph who claimed descent from Fatima the daughter of Mahomet, declared its independence and carried Palestine with it. Thus after the lapse of centuries Palestine once again passed under the control of Egypt. At the beginning of the eleventh century Jew and Christian suffered in common at the hands of the Mad Caliph Hakim who instituted the sect of the Druses. The Abbasid Caliphs of Baghdad did not, however, accept the Fatimite succession without objection. Disputes between them were frequent, until in 1072 the Seljuk Turks coming from Central Asia marched through and occupied Palestine on their way to Egypt. They were defeated by the Egyptians and Palestine recovered, but these disturbances and the sufferings that followed in their train led directly to the next era in the history of Palestine, that of the Crusades.

The sufferings of the Christians during the disturbances and warfare of the previous decades echoed throughout Christendom. Among others Peter, a priest of Amiens who had visited Palestine in 1093, was moved by what he had seen. His natural eloquence, raised to white heat by religious fervour, poured over the whole of Europe. He preached a holy war for the recovery of the Holy Land, and in the year 1096 an army computed at 600,000 men left France, of whom the remnant under Godfrey of Bouillon captured Jerusalem three years later. Thus began the Latin Kingdom, which lasted for eighty-eight years. Godfrey himself refused to accept the title of king. He was satisfied with that of Advocate of the Holy Sepulchre. His rule lasted only a year. His successor was his brother Baldwin, who was the first titular king of Jerusalem. The next forty-three years were a period of peace and prosperity, unequalled, if not in all the years that preceded them, certainly by all those that have succeeded. However, in

the year 1144 the Christian principality of Edessa in the north fell to the Turks under Nureddin. This misfortune stirred the neighbouring Christian princes to attempt its recovery. Thus after a long peace war broke out again between Christian and Moslem, a war that lasted with few intervals until the expulsion of the last of the Christian rulers 147 years later. Long before this, however, Christian rule in the East had for all practical purposes disappeared.

The loss of Edessa led to a new Crusade under Louis VII of France and Conrad III of Germany. But this expedition never reached the Holy Land. The situation passed from bad to worse. A new star arose in the person of Salah-ed-Din, better known as Saladin, a Kurdish general in the service of Nureddin, the ruler of Damascus, whose kingdom he seized on his master's death. While Nureddin still lived, Egypt had been annexed and Christian Palestine brought between the two arms of the Moslem pincers. The Latin Kingdom rested throughout this period in the hands of a series of boy or equally useless rulers. Saladin's task was therefore simplified from the other side, and on the 2nd of July, 1187, the Latin Kingdom of Jerusalem came to an end in the Battle of Hattin. Two years later a new Crusade, organized by the Emperor Frederick, in which Richard I of England gained renown, arrived in Palestine and captured Acre, but proceeded no farther. Other Crusades followed, one the Crusade of the Children, who, it was thought, would prevail where the wickedness of their fathers was of no avail, gave rise to the legend of the Pied Piper of Hamelin. Fifty thousand children of both sexes perished in this criminally insane undertaking. In 1229 the Emperor Frederick II, by treaty, secured possession of Jerusalem for ten years. A new and more powerful enemy of the rulers of Palestine was, however, appearing over the horizon. One of the periodical migrations of Asia was taking place. The Mongols of Central Asia commenced to move under pressure by the Tartars

farther east. By the year 1240 they had reached Palestine, which they pillaged and destroyed. At Gaza they were joined by the Egyptians, and turning back heavily defeated the Christians and Moslems of Palestine and Syria forced into alliance by their common misfortunes. The victorious allies, however, quarrelled and Palestine remained a dependency of the Mameluke rulers of Egypt. Then came another invasion from Central Asia, that of the Tartars. Bibars, the Egyptian general, met and repulsed them and then murdered his master and reigned in his stead. All other rivals being out of the way, Bibars drove the Christians from the few towns in Palestine and Syria in which they had managed to survive until Acre alone remained to them. This last port passed out of their possession in 1291.

For the next century there was a lull in Palestinian history, the Christians quietly and slowly managing to rebuild some of their ruined edifices. But the country was again laid waste by Timur Tamerlane in 1400. In 1516 the Ottoman Turks finally obtained possession of it and in the following year of Egypt. At first, and especially during the reign of Suleiman the Magnificent, prosperity and progress reigned in the land, but this period was one of short duration. It was followed by the long-drawn-out one of stagnation which ended only with the Turkish rule. Early in the seventeenth century the Druse Prince Fakhri ed-Din seized a portion of the coast and held it as a principality, but his kingdom ended with his life. At the end of the eighteenth century Ali Bey, who had shaken off the control of the Sultan in Egypt, invaded Palestine and Syria, but fruitlessly, and still later in the same century Ahmed el Jazzar, or the Butcher, secured virtual independence in Acre and the surrounding district. In 1798 Napoleon, marching out of Egypt, took the coast towns in succession, but was driven back by the British from Acre. A generation later, Mehemet Ali the governor

of Egypt, who in his turn had obtained virtual independence, sent his son Ibrahim Pasha into Palestine and for nine years, until 1840, held it as well as Syria as a part of his dominions. He was forced to leave under pressure by Britain and Austria.

A dispute between Latins and Orthodox in the Church of the Nativity at Bethlehem in 1847 ended in the Crimean War, the French championing the Latins and the Russians the Orthodox. Two years earlier the Orthodox Patriarchate had been transferred from Greece to Jerusalem, and as a counterblast the Latin Patriarchate was erected in 1847. The last two decades of the nineteenth century witnessed the rise and growth of a Jewish colonization movement, which ultimately developed into Zionist immigration and the policy of the Jewish National Home, endorsed by all of the principal Powers at the close of the European War and incorporated in the Treaty made by these Powers with Turkey at Lausanne, and in the Mandate for the Government of Palestine which was entrusted to Great Britain.

On the entry of Turkey into the War of 1914 Palestine became the base for the unsuccessful attack on Egypt. After its failure the British army in Egypt on its part organized an invasion of Palestine. This was for a long time held by the Turks and their German Allies, but after fighting three battles at Gaza the Turkish defence was broken, the whole of southern Palestine, including Jerusalem, occupied in December, 1917, and after an interval of a year the remainder of Palestine in November, 1918.

A few days before the entry into Jerusalem the hopes and enthusiasm of the entire Jewish world were aroused by the Balfour Declaration—the announcement by the British Government that they viewed ‘with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object.’ This promise was

implemented at a conference of the Allied Powers, at San Remo in 1920, and incorporated in the Mandate for Palestine which was entrusted to Great Britain.

While the fate of Palestine was being decided by the representatives of the Powers assembled in Paris and elsewhere the country remained in British occupation. On the 1st of July, 1920, the military occupation was replaced by a civil one, with Sir Herbert Samuel, an English Jewish ex-Cabinet Minister, as High Commissioner. Sir Herbert Samuel served in this capacity for five years, and was succeeded by Field-Marshal Lord Plumer.

CHAPTER IV

MODERN PALESTINE AND THE BIBLE

THERE are few people in Europe or America with any claim to education or culture to whom the name of Palestine does not extend an attraction that no other land can create. To some it is its scenery, its climate, its peoples, its archæological interest, its place in Jewish ideals or politics. But to most of these and to all others Palestine also stands out as the land of the Bible, the scene of those episodes on which their faith is based, the centre from which they draw their spiritual sustenance. If those who come to Palestine as tourists may be counted as tens, those who come or would come if it were possible, as pilgrims may be counted by the thousand. Therefore to countless possible readers the first inquiry that will be aroused by a book such as this is in what manner and to what extent will Palestine of to-day bring me closer in touch with the Bible.

The first obvious reply is that Palestine of to-day is still the Holy Land of the Bible, that its towns, its mountains, its rivers are the same as those in which, or within sight of which, the Biblical drama was played. Jerusalem, Hebron, Bethlehem, Beersheba, Nazareth, Joppa are still in existence and bear the same names as they did in the days of Abraham, of David, and of Jesus. The Mount of Olives, Ebal and Gerizim, Mount Gilboa, the Jordan, the Kidron, the River of Egypt, the Dead Sea and the Sea of Galilee are all easily identifiable. One can also say

that to the visitor to Palestine the Bible narrative must take on a new meaning, or at any rate, almost at the first sight of the Promised Land, many of its difficulties will be smoothed away and its dark places be made light. Any day at any of the numerous Arab villages of the country the passer-by can see a Rebecca drawing water from the well or passing to or fro on a water errand. Some Moslem festival will make clear to him in a flash the meaning of Joseph's coat of many colours, for he will see every Moslem boy and young man who can afford it wearing such a garment. Biblical shepherds will pass him with their sheep, more often their goats, at almost every turn of the road. Unfortunate he will be if in the course of his stay in Palestine he fails to come across a camel caravan on the way to or from Egypt. And equally unfortunate if some handsome, dignified, white-bearded old Arab sheikh does not hold his attention and remind him that thus must Abraham, Isaac and Jacob have appeared.

In records unfortunately Palestine is exceptionally poor, all the more so when the relative riches of Egypt, Assyria and Babylon are remembered. There is the Stele of Mesha, or the Moabite Stone, found on the other side of Jordan, which tells of the successful revolt of the Moabite King against the King of Israel as narrated at the beginning of the Second Book of Kings. Midway in the Siloam Tunnel was found a record of the completion of the work in the time of Hezekiah as narrated in the Second Book of Chronicles. Still more recently an incomplete inscription has been found at Megiddo narrating from the Egyptian point of view Shishak's victory over Israel. These are practically all the records of Biblical interest that have as yet come to light in Palestine. But the confirmation of the Biblical history does not depend on records alone, for here and there throughout Palestine ancient buildings and other works of man have been found, and these some-

times almost in detail confirm parts of the story that has come down to us. Of buildings there is necessarily little earlier than the period of the Kingdom, for it was at that time only that building with any pretence to permanency commenced in Palestine. Nevertheless, from the time of the Patriarchs there have survived pits that have been identified with the slime-pits of the Vale of Siddim, and the wells of Beersheba that Abraham, Isaac and Jacob may have known. Near Nablus, formerly Shechem, is to be seen the well said to have been dug by Jacob, and the reputed tomb of Joseph, not to mention the remains of the city in which Abraham and Jacob took shelter. At Hebron, one of the oldest of cities still inhabited, is the Cave of Machpelah with the tombs of the Patriarchs and their wives, and outside of Bethlehem is to be seen a small mosque-like building reputed to mark the grave of Rachel. Underground at *Tell el Hesy* have been found the ruins of the city of Lachish, destroyed by Joshua, just as at Jericho the walls that fell at the blast of the trumpets of Israel, or at any rate walls contemporary with the Israelite invasion, have also been discovered. The ruins of the city of Horam, King of Gezer, who joined in the Canaanite league against the Israelites under Joshua, have also been laid bare. Even Horam's palace has been identified. At Jerusalem are to be seen the walls of the Jebusite city that withstood the attacks of the Israelites until the time of David, and even the conduit whereby water was brought into the city. At Shechem also has been found the Temple of Baal-berith mentioned in the Book of Judges.

At Beisan, anciently Bethshan, have been uncovered the Philistine temple in which the armour and bodies of Saul and Jonathan were hung as trophies after their death in battle at Gilboa. By the time of David the monuments of Biblical antiquity become more plentiful. Foremost among them is the ancient city of the Jebusites on Mount

Ophel which David captured, with the Jebusite wall breached in the attack, the blocks of the wall still lying where they were cast down, and the water conduit and shaft by which Joab and his men passed to the surprise capture of the city. Of the survivals from Solomon's time stand out first Millo, the fortification built to fill the breach in the wall of Jerusalem when his father captured the city. There is also the great rock scarp that runs below Bishop Gobat's School and the English and German Protestant cemetery, which was probably the foundation of one of the walls of his extended city, and the great walls of the Temple buried far beneath the ground, on some of the stones of which if they were again uncovered would be seen the marks of the Phœnician master-masons intended as instructions for setting them up. In a niche in the rock at the base of the wall was found a Phœnician jar which probably once contained oil used in the consecration of the wall. Solomon's Quarries, those endless caves underneath the city, there can be little doubt, were the source from which Solomon obtained the material for his magnificent buildings, and the aqueducts and water system of which much survives and by which water was brought from the *Wady Arrub* and the Sealed Fountain, and even Solomon's Pools may be traced back to the reign of that monarch. Finally, lasting memorials of King Solomon may be seen in the still surviving walls of Hazor, Gezer and Megiddo.

From the kingdoms after the separation there remains a part of the citadel of Azekah, now *Tell Zakariya*, which was the work of Rehoboam. Azekah was close to the scene of the combat between David and Goliath. Jeroboam's Palace can still be seen at Shechem. Of Omri, the memorial is far more important, for there is still to be seen at Samaria, the city that he founded, the foundations of his great palace. Ahab, Omri's successor, enlarged and rebuilt in part this palace, and his work is also to be

seen to-day. Of King Uzziah's time there survives a part of the Wall of Jerusalem. Several of the numerous cisterns on the Temple site also date from the period of the Kingdom of Judah. The Pool of Siloam and the tunnel connecting it with the Virgin's Fountain will always stand as a monument to the memory of King Hezekiah, constructed when the Assyrian hosts of Shalmaneser were marching on the city. At *Tell Sandahannah*, a corruption of Sancta Anna, the name of a Crusaders' church in the neighbourhood, has been uncovered an entire town with the outer and inner walls, gates, houses, and streets. It is the city of Mareshah, of the tribe of Judah, the birthplace of the Prophet Micah and the scene of the defeat of the Egyptians by Asa, King of Judah. The Valley Gate of Jerusalem, at which Jeremiah prophesied utter destruction, has also been uncovered. It was through this gate that, a century and a half later, Nehemiah passed to view the ruins of Jerusalem and on to the Virgin's Fountain, and traces of the walls rebuilt by him have also been found.

Robinson's Arch, which projects from the side of the Temple area, is the beginning of a bridge that spanned the Tyropoean Valley, which was destroyed by the Hasmoneans, or of its successor built by Herod. The fragments of the bridge have been found many feet underground buried in debris. There are many traces of Herod's Wall at Jerusalem. Ruins of Herod's buildings have also been found at Cæsarea and elsewhere. The Castle of Simon Maccabæus has been found at Gezer, and also evidence of the destruction of the Akra at Jerusalem by the same chieftain. Of the time of Jesus there are also to be seen Roman houses and streets that He may have trod, on the eastern slope of the Western Ridge outside of the present city of Jerusalem, and inside the Golden Gate are vestiges of the earlier gate through which Jesus must have passed. Of Pilate's water system out-

side of the city towards Solomon's Pools there are also survivals.

Thus the mere Bible student would find a visit to modern Palestine a valuable contribution to his education.

CHAPTER V

THE NEW PALESTINE

THE New Palestine means largely the Jewish Palestine, the Palestine that has been created since the Zionist Revival, for the most part since the British Occupation. Before the outbreak of the Great War there were counted forty-five Jewish villages, large and small, with a total population of 10,000, the largest with perhaps 3,000 inhabitants, more than double the population of the next largest, and the earliest, the *Mikveh Israel* Agricultural School, dating from 1870. Add to these the Jewish population of the towns—Jerusalem, Haifa, Hebron, Tiberias, and Safad—and the total number of Jews in Palestine reached 80,000 at the most, of whom more than half, the Jews of the four Holy Cities, were men whose profession was holiness, an entirely unproductive section of the population. To-day there are 150,000 Jews in Palestine, one-sixth of them in 120 different villages, large and small, old and new, the largest of the pre-war villages having grown in six years to three times its former size, while the other five-sixths live, not in six towns, but in nine, one of them with 45,000 inhabitants, a town that had not yet reached the dimensions of a village when the war broke out.

Mikveh Israel has been mentioned as the oldest of the Jewish settlements, although, as has also been stated, it is an agricultural school rather than an agricultural settlement. This school was founded in 1870 by the *Alliance*

Israélite Universelle, originally an international Jewish organization for the protection and improvement of the Jews, especially those in Eastern Europe, Asia, and North Africa, but since the year 1870 a French Jewish institution with the same objects. Eight years later the first of the Jewish agricultural settlements proper was established. Of the founders of this settlement, *Petach Tikvah*, now the largest and most prosperous of them all, none survived the misfortunes and sufferings with which they were beset, mainly through their inexperience. But the experience gained at such terrible cost by these pioneers was available for those who followed them, and the 9,000 inhabitants of *Petach Tikvah* to-day are all in a greater or less degree indebted to the victims of malaria and other misfortunes by whom the foundations of the village were laid half a century ago.

The pioneers of *Petach Tikvah* were perhaps a little before their time. There were Jewish immigrants to Palestine in their day and earlier, but with few exceptions they were men who came to Palestine to die rather than to live, whose highest ambition was not to take their share in the re-creation of the land and of their people, but to spend their last years in an atmosphere of holiness, where prayer and the study of the Jewish religious writings was the be-all and the end-all of their living. To these people Palestine, the Holy Land, consisted only of the four Holy Cities, Jerusalem, Hebron, Tiberias and Safad, and few of the not numerous new-comers to Palestine sought their homes elsewhere than in the alleys and courts of these four towns. The year 1881 marked the opening of the new era in Jewish immigration into Palestine. It was in that year, on the accession of the Czar Alexander III, that the era of intense oppression of the Jews of Russia commenced. An immediate consequence was an emigration from Russia and of these Jewish exiles a small number came to Palestine, different altogether from their pre-

decessors, looking forward to life and not to death, avoiding the stifling, destroying atmosphere of the Holy Cities, stretching out their arms to the fields, the woods and the open air, determined there to make their homes and at the same time to remake the home of their people. These people were men of the world, tradesmen, professional men, students, united in their determination to turn their backs on the past and to become men of the land, no longer men of the town.

The first of the settlements of these new-comers was at *Rishon le Zion* (The First in Zion) in Samson's country, not far from Jaffa. Within a few months were established *Zichron Jacob* (The Memorial of Jacob or James) south-east of Haifa, and *Rosh-Pinah* (The Cornerstone) on the road from Tiberias to Safad, these last two by emigrants from Roumania, where too the lot of the Jew was very heavy. These three settlements, with *Rehoboth* founded in 1890, a short distance south of *Richon le Zion*, and *Chederah* south of *Zichron Jacob*, are to-day the largest and most important Jewish agricultural settlements in Palestine. *Zichron Jacob* would probably never have eventuated if it had not been for the help of unexpected friends who were forthcoming when the need for them arose. The new-comers from Roumania, inexperienced in the country, the people, agriculture, the language, everything that was to make up their new life, found themselves on their arrival at Haifa penniless and defrauded. All that was left to them was their hope and their determination. That romantic English gentleman Laurence Oliphant, novelist, mystic; and politician, was however living at Haifa. Hearing of the new-comers, he became interested in them. For a time he helped them out of his own pocket. He undertook negotiations on their behalf. Above all, he interested Baron Edmond de Rothschild in them. As a consequence Baron Edmond advanced to them the capital without which they could not proceed, and thus began his interest

in the resettlement of the Jews in Palestine, to which cause he has devoted a great fortune. *Zichron Jacob* was the first but by no means the last of the settlements to whose aid he came. In gratitude the village was named in honour of his father, Baron James de Rothschild. Years later another settlement in the neighbourhood, formed for the most part of the children of the original settlers in *Zichron Jacob*, was named in his honour *Benjamina*, Benjamin being Baron Edmond's Hebrew name. Oliphant gave a picturesque account of the negotiations that led to the beginning of *Zichron Jacob*.

' The meeting took place in the storehouse, where Jews and Arabs squatted promiscuously amid the heaps of grain, and chaffered over the terms of their mutual co-partnership. It would be difficult to imagine anything more utterly incongruous than the spectacle thus presented—the stalwart fellahin, with their wild, shaggy, black beards, the brass hilts of their pistols projecting from their waistbands, their tasselled kufelhahs drawn tightly over their heads and girdled with coarse black cords, their loose, flowing abbas, and sturdy bare legs and feet ; and the ringleted, effeminate-looking Jews, in caftans reaching almost to their ankles, as oily as their red or sandy locks, or the expression of their countenances—the former inured to hard labour on the burning hill-sides of Palestine, the latter fresh from the Ghetto of some Roumanian town, unaccustomed to any other description of exercise than that of their wits, but already quite convinced that they knew more about agriculture than the people of the country, full of suspicion of all advice tendered to them, and animated by a pleasing self-confidence which I fear the first practical experience will rudely belie. In strange contrast with these Roumanian Jews was the Arab Jew who acted as interpreter—a stout, handsome man, in oriental garb, as unlike his European co-religionists as the fellahin themselves. My friend and myself, in the ordinary costume of the British or American tourist, completed the party.

' The discussion was protracted beyond midnight—the native peasants screaming in Arabic, the Roumanian Israelites

endeavouring to outtalk them in German jargon, the interpreter vainly trying to make himself heard, everybody at cross-purposes because no one was patient enough to listen till another had finished, or modest enough to wish to hear anybody speak but himself. Tired out, I curled myself on an Arab coverlet, which seemed principally stuffed with fleas, but sought repose in vain. At last a final rupture was arrived at, and the fellahin left us, quivering with indignation at the terms proposed by the new-comers. Sleep brought better counsel to both sides, and an arrangement was finally arrived at next morning which I am afraid has only to be put into operation to fail signally.'

Baron de Rothschild's interest in the Jewish development of Palestine, once aroused, never flagged. The organization which grew around his undertakings was after a time entrusted to the Jewish Colonization Association, an institution endowed under the will of Baron Maurice de Hirsch for the benefit of the Jews of Eastern Europe by means of agricultural colonization and otherwise. The work in Palestine, however, continued to be financed by Baron de Rothschild. More recently the management of the settlements and the other activities of the Rothschild endowments in Palestine has been transferred to a new organization, the Palestine Jewish Colonization Association, which in effect consists of Baron Edmond and his son, Mr. James de Rothschild. *Petach Tikvah*, *Rishon le Zion*, *Zichron Jacob*, *Rosh-Pinah* are the oldest of the Rothschild settlements. Almost contemporary with them are the first of the *Chovevi Zion* or Lovers of Zion settlements. This Society, whose avowed object was the settlement of the Jews on the land in Palestine, originated in Russia, but had branches in all parts of Europe and the United States of America. It assisted in the settlement of *Petach Tikvah*, but its first independent settlements were *Gederah* or *Katra*, close to the Philistine Ekron and *Yesod Ha-Maaleh* on the Jordan

south of Lake Huleh, but neither of these has attained prosperity. In fact the only other pre-war settlement to attain any size is *Chederah*, also a *Chovevi Zion* settlement and indebted to Baron de Rothschild for assistance. The story of the beginnings of this settlement well illustrates the devotion with which the Jewish pioneers gave, and still give, themselves to their new life in Palestine. The site chosen was unsuitable. It was practically a swamp, uninhabitable on account of malaria. The first settlers were decimated by this scourge, and by force of circumstances it was realized that unless the site and its surroundings were drained the attempt to settle there would have to be abandoned. The first necessity for the work, money, was not available, but this was supplied by the ever-bountiful Baron. Under his direction labour was imported, and it was decided to evacuate the settlement until the place was fit for habitation, the work being performed by Egyptians and Arabs immune from malaria. The women and children left, but the men refused to follow them. They demanded the right to share in the dangerous work of drainage, contending that they and the village were one and inseparable and all work connected with it was their portion. The claim was recognized, and side by side with the hired labourers they proceeded to render *Chederah* fit for human habitation. A part of the scheme for drainage was the planting of eucalyptus trees, the Jew's tree as it is known by the Arabs, and the woods that now surround the village in an otherwise treeless country are a memorial of the devotion of these pioneers to their new homes.

In the last years before the outbreak of war the Zionist Organization entered the field of agricultural settlements. Its efforts were necessarily small and the results also, for the material means of the Organization in those days were inconsiderable. The Zionist settlements at first took the form of co-operative farms, and the present villages of *Ben Shemen* and *Hulda* in Judea and *Kinnereth* and

Dagania in Lower Galilee have grown directly out of them. The war period was one of quiescence so far as agricultural development was concerned, and this period continued throughout the military occupation until the institution of a civil government. Then came a period of unprecedented activity, in the course of which tens of thousands of acres were acquired for Jewish settlement and thousands of Jews settled on the land. The Jewish Colonization Association continued its valuable work. The *Chovevi Zion* had become practically merged in the Zionist Organization, and it was this Organization's youthful energies that burst forth in every direction overshadowing all others. All of the new settlements founded since the year 1920 are necessarily in their early infancy. None of them can perhaps be said to have passed out of reach of the usual infantile diseases, but many, judging from their appearance, are healthy and sturdy, with every prospect of growing in due course into villages in which any country can have justifiable pride.

The pre-war villages were similar in many respects in their constitution to those of Western Europe and the United States. They consisted of farmers, farming their own lands, employing labourers, and selling their produce in the best markets available. In only two cases did they co-operate outside of the ordinary course of local government. The orange growers of *Petach Tikvah* combined in a co-operative selling organization. The wine growers sent their harvests to the great wine cellars established by Baron Edmond de Rothschild at *Rishon le Zion*, and the resulting wine was put on sale by an organization which represented the interests of all who supplied the grapes. The new Jewish settlements followed on different lines, although two or three established by organizations other than the Zionist observed convention more closely. The post-war settlements of the Zionist Organization are without exception based on co-operative principles. They belong

to two classes. In the one, the *Moshve Ovdim*, the settlers obtain their land on the undertaking that they will work it themselves with the aid of their families, but with no hired labour. The co-operative system enters into the purchases and sales, these being conducted in all important matters by the village council. The principal *Moshve Ovdim* are *Nahalal*, *Balfouria*, *Merhavia* and *Tel-Adas*, all in the Plain of Esdraelon. The other form of settlement is the *Kvutzah*, in which co-operation is carried to greater lengths. In fact these settlements can be described as communal. The land, the buildings, the stock, the crops are all held or owned in common. The needs of all are met out of a common fund. In some of these settlements money does not exist. The council provides, as far as it can, for the needs of all and disposes of their produce in order to be able to provide for those needs. All adults take their share in the work so far as their capacity permits. The younger children are kept in crèches, the mothers taking their weekly turns in charge of them. In theory the children should remain in their homes by night as well as by day, but it often happens that a woman, her day's work finished, goes to the crèche to borrow her child until she has again to go to work on the following morning. Of the *Kvutzoth* the principal ones are *Ein Harod* and *Tel-Joseph*, both also in the Valley of Esdraelon. It is in this plain, in fact, that the main post-war Jewish agricultural development has taken form. In the first years of the British Occupation this plain was still to a large extent derelict, covered by swamp and marsh, uninhabited and uninhabitable on account of malaria and other disease. In the year 1920 the Zionist Organization began to purchase large areas of land there, and as it purchased it drained and ploughed and planted trees and built and settled husbandmen. As a consequence within five or six years an empty land, with an occasional poverty-stricken village here and there, was restored to cultivation

and a chain of villages arose stretching across Palestine from Haifa to Beisan. Of the Jewish villages mentioned, the population in round numbers in June, 1927, was as follows: *Petach Tikvah*, 7,000; *Rishon le Zion*, 2,000; *Zichron Jacob*, 1,500; *Rosh-Pinah*, 500; *Rehoboth*, 2,000; *Benamina*, 400; *Chederah*, 1,500; *Nahalal*, 300; *Balfouria*, 200; *Merhavia*, 200; *Tel-Adas*, 200; *Ein Harod*, 400; and *Tel-Joseph*, 300.

Of the produce of the Jewish agricultural settlements of Palestine, first by a long way comes the orange, which, with the grape-fruit, whose cultivation is just beginning, bids fair to become one of the main sources of prosperity in Palestine. Next, but far later, comes wine, and, still later, almonds, dairy produce and tobacco. Cereals are also grown in some of these settlements, but not on a considerable scale, vegetables to a still smaller extent. The production of olives, melons and bananas and stock-raising are mainly non-Jewish. The agricultural exports of Palestine are oranges, wine, almonds, melons and tobacco. Of these tobacco and bananas are entirely post-war products.

In the towns and industry the Jewish section of the population has also made remarkable strides during the few years since the British Occupation. In Acre and Gaza there were practically no Jews before the war: now these towns hold growing Jewish communities. Tel-Aviv was a small suburb of Jaffa. Now it is a city of 45,000 inhabitants with a municipal council, magistrates, a police force, theatre, exhibition grounds, factories, banks, hotels, libraries, schools, hospitals, post office, railway station, cinemas, electricity, omnibuses, cabs, and periodicals, daily, weekly, and monthly: all a hundred per cent Jewish. To visitors from all parts of the world, and especially to Jews, Tel-Aviv is a centre of interest as the only all-Jewish city in existence. Of the older towns, Jerusalem and Tiberias are two-thirds Jewish in population. In both

of these cities as well as in Haifa the Jewish population has not only greatly increased, it has also taken on a new character. In Turkish Palestine there was always a number of Jews engaged in labour, commerce and industry and thus increased the general wealth of the country. But the main purpose of the Jews in Palestine—so it seemed—was to pray and study, worthy occupations no doubt but of no direct assistance to the welfare either of themselves or of their neighbours. There still remain a praying and a studying element in the towns. It may even be as large as formerly. In any event it is overshadowed by the new Jewish population, to whom the most that can be said of these professions is that they are secondary considerations. The occupations of the new Jewish population of the towns are various. Many are merchants, shopkeepers, and working-men, skilled and unskilled. The professions are well represented. There are also rentiers, and boys and young men sent by their parents to Palestine to pursue secular studies in a Jewish environment. Not the least valuable is that part which is engaged in industry, either as employer or employed. The new Jewish population has entered actively into the forms of industry that it found when it arrived in Palestine. But it has also introduced new forms. The supply of electricity for power and lighting, building in concrete, the manufacture of bricks, the extraction of salt from sea-water, the manufacture of cement, matches, stockings and woven underclothing are all entirely due to Jewish initiative during the past few years.

It must not, however, be thought that the recent Jewish development in Palestine has been entirely material. Parallel with the development of agriculture and the establishment of industries has been an intellectual and cultural revival and development. The most remarkable manifestation in this realm has been the creation of a new language, for such is in fact the revival of the Hebrew language which the past few years have witnessed in

Palestine. Hebrew had practically ceased to be a spoken language before the opening of the present era. This may be said despite the admitted fact that as such it survived in hidden corners of the Diaspora. As a literary language the chain of connexion between the era of the Bible and the present day is complete. But so far as it was a living language it was a possession of the student and the scholar. To the ordinary Jew, outside of his ritual, it was an unknown, a non-existent tongue. His language was English, French, German, Polish, Russian, Arabic, the same as that of the people among whom he lived, or in the great centres of Jewish population Judæo-German or Yiddish, really medieval German, or Judæo-Spanish, otherwise Ladino or Espagnol, in reality medieval Spanish. And these and others were and are the languages of the Jewish immigrants to Palestine. Once arrived there, however, a common means of intercommunication, a *lingua franca* was obviously a necessity. The need was met by the revival of Hebrew as a living language, so rapidly and so widely that there are few Jews who have been resident in Palestine six months who do not use the language of the Old Testament, adapted to modern use, as the ordinary means of intercourse, and no Jew, adult or child, who has passed through a Jewish school in Palestine during the past fifteen years does not speak the language as his native tongue. This revival is to a large extent to be attributed to the need which it met and the devotion to the Hebrew cause displayed by the intellectual leaders of Zionism. The instrument has been the Jewish schools of Palestine first established by the Zionist Organization in 1913, which now practically cover the whole field of education from the kindergarten to the University. There were Jewish schools in Palestine before that year, founded and maintained by outside organizations such as the *Anglo-Jewish Association* of London, the *Alliance Israélite Universelle* of Paris, and the *Hilfsverein der Deutschen Juden* of

Berlin, but these were Anglo-Jewish, Franco-Jewish and German-Jewish, with the emphasis perhaps on the former half of the word. There were also, and still are, the religious schools, which have, however, little influence on the people as a living organism. The difference between these European schools and the Zionist Hebrew ones to which those of the former which survive have by now practically assimilated is that the latter are not European but Palestine-Jewish schools, not Anglo-Hebrew or Franco-Hebrew, but Hebrew-Hebrew. The network of Hebrew schools—kindergarten, elementary, and secondary—covers the whole country. As institutions of the higher education there are the Bezalel School of Arts and Crafts, commercial schools, schools of music, the Technical Institute at Haifa, and above all the University—a research as well as a teaching institute—on Mount Scopus.

So far mention only of the Jewish contributions to the advance of Palestine during the past few years has been made. It must not be assumed from this that the Zionist Organization and other Jewish institutions have been the only contributors to this advance. The contribution of the Government set up by the Mandatory Power is also by no means inconsiderable. Before the war no motor-car—or, to be exact, only one—had ever been seen in Palestine, for there was no road there on which an owner would trust either his car or his life. The exigences of war necessitated the building of several roads, but these were war roads, intended only to serve military purposes. During the seven years of civil government all of these war roads have been reconstructed and made permanent and new ones made, so that one can travel in a car in comfort now from Dan to Beersheba and from the Mediterranean to the Arabian Desert. All the towns of Palestine are connected by first-class roads, and the mileage of the secondary roads is increasing so rapidly that before long every village in the country will be accessible in all weathers to its neigh-

bours. Before the war there were two primitive railways in the country. Once a day a one- or two-coach train ran from Jaffa to Jerusalem and in the reverse direction, and once a week a similar train ran from Haifa to Samakh on the way to Damascus and back. The German and Turkish troops built a branch line from Afuleh to Nablus, with a continuation to Tulkeram, and also another branch line, since dismantled, from *Wadi Sarar* on the Jerusalem line to Beersheba and then west to the coast. The British troops in their turn built a railway from Kantara on the Suez Canal to Haifa. But these, like the roads, were war works, intended only for the duration of the war. All of the railways have been reconstructed and put on a permanent footing by the civil government, and as a consequence Palestine has a railway service which all other countries of its size can envy.

Palestine was always a land of brigandage. It was on this account that so much of it went out of cultivation. The Near East also, and in particular the Levant, have always been a region of civil war and disturbance. In a few short years under British control brigandage has been practically stamped out, and while the neighbouring mandatory state blazed with the fires of civil war, a few hundred policemen, mostly native, and still fewer airmen, have been sufficient to preserve in Palestine a British peace. Palestine, one of the storehouses of antiquity, belongs not to one people but to the whole of civilization. In Turkish times archæological exploration was pursued, but under grave difficulties. Now the country is open to the archæologists of the world, the sole condition being that before permission to dig is given adequate qualifications are shown. As a consequence archæologists of all nations are at work. The Biblical Jerusalem, Mizpeh the city of Samuel, Samaria the capital of Israel, Beisan of the Canaanites and the Philistines, and Megiddo the centre of more than one decisive battle, not to mention other sites of less interest

to the public, are being uncovered and brought to light. In the preservation of the very precious amenities of Jerusalem the Government, through the District Governor and the Pro-Jerusalem Society, set themselves a special task. At the same time there was of course the far heavier work of setting up and administering a system of government suitable to the peculiar conditions of the land and its peoples and also appropriate to the British scheme of government and in no respect contrary to British principles. This is the task on which the British Government, acting through its High Commissioner and other officers in Palestine, has been engaged since July, 1920.

CHAPTER VI

FROM KANTARA TO LYDDA

THE line from Kantara to Lydda is the route that the British army followed in the invasion that led to the transfer of Palestine from Turkish to British rule. In fact the railway itself owes its existence to the British forces, and if there had been no war and no British invasion the southern frontier would still remain closed to all except a few wandering Bedouin and caravans. But the British army was not the first, and probably will not be the last, army to march along this high road from Africa to Asia. Centuries before Allenby, Thothmes, Ramases, Sennacherib, Cambyses, Alexander, Pompey, Titus, Saladin, Napoleon and others all followed or retraced the same route on more or less the same errand. There are of course, as there have always been, roads running south towards Egypt, and in the course of recent improvements some of these have been made fit for motor traffic, but no one ever thinks of either entering Palestine from Egypt or of returning overland except by rail.

The first station after leaving Kantara is that of Romani, the scene of a battle in July, 1916, in which a sustained attack by Turkish forces was repulsed and the last serious attack on the Suez Canal frustrated. After this defeat the Turkish troops concentrated on Mazar, two stations farther along the line, where they were attacked two months later and in consequence withdrew still farther north to *El Arish*, now the next station on the railway.

El Arish, an oasis in the desert on the Wady el Arish or the River of Egypt, is the most refreshing and exhilarating sight that befalls the eye of the traveller before he is well within the frontier of the Holy Land. After miles and miles of sand and desert a patch of green appears on the horizon and as he approaches it he begins to distinguish clusters of graceful palms waving in the breeze, loaded, if it be autumn, with brown and golden fruit, and while his eyes are still strained to drink in the refreshing beauty ahead of him the train draws up at a station amid the palms, with the sands and the ripple of the Mediterranean a few hundred yards away. Such a sight is sufficient to make the dusty traveller realize the meaning of an oasis and all that it counts to him who must needs proceed far more leisurely than either train or car permits. It was at *El Arish* that Baldwin I, King of Jerusalem, died, having, according to the chronicle, 'caught many fish and his death in eating them.' *El Arish* had been the scene of a battle in the course of Napoleon's invasion, when the defenders were put to flight. Later, when Napoleon was driven out of Syria, *El Arish* was the last post he attempted to hold.

The *Wady el Arish* or the River of Egypt is more than once referred to in the Bible as the southern boundary of Palestine. According to Strabo the Nabathæans used its mouth as a trading-place through which the merchants of Petra to the east sent their wares to Europe.

After leaving *El Arish* the train proceeds for another hour and then stops at Rafa, the last station on Egyptian territory and within a mile of the Palestinian frontier. Raphia, the predecessor of Rafa, was a place of some consequence in earlier days, and the granite columns and other ruins to be found there offer testimony to its former glories. It was there as a rule that the defenders of Palestine met the invaders from Egypt in battle, and in both 720 B.C. and 217 B.C. it was the scene of the culmination

of two great attempted invasions. On the former of these two occasions Sargon, King of Assyria, defeated the combined forces of the Philistines and Egyptians: on the latter Ptolemy IV of Egypt repelled the attack of Antiochus the Great and drove him back as far as the Lebanon. History repeating itself as usual, it was at Rafa that the British defeated the Turks in the first days of the year 1917 and with that victory carried the war out of Egyptian into Turkish territory.

The first station within Palestine is at the oasis of *Khan Yunis*, traditionally the birthplace of Delilah and of her marriage with Samson. The Khan from which the village takes its name was built by the Circassian Mameluke El Zahir Barkuk in 1392. It has many inscriptions and is now used as a mosque. Eight minutes farther is that of *Deir el Belah* (Convent of Dates) with its British War Cemetery, its crusading remains and Byzantine fragments. *Deir el Belah*, which takes its name from the numerous date-palms that surround it, was once a crusading centre and as such, under the name Darum, appears in the records of King Richard's exploits in Palestine. Within living memory it still had a Christian population, which has, however, now disappeared, the village being inhabited solely by Moslems. The British advance base prior to the capture of Gaza was at *Deir el Belah*, or Belah as it is frequently known.

Gaza is the first town on the railway from Egypt. It is now to a large extent a ruin, a consequence of the long-drawn-out military operations that were conducted around it in the course of the British advance, the memorials of which are the large war cemeteries. The British War Cemetery at Gaza is the largest in the country. But it is not to be left a derelict, and plans are in hand for the rebuilding of the city on new and advanced lines. Gaza stands out in history as one of the five cities of the Philistines, and in Biblical story as the scene of Samson's

removal of the gates to the top of a neighbouring hill, which keeps the tradition of his tragic death when he brought down with him the Temple of Dagon. But these are by no means the only episodes in the history of Gaza, a city whose beginnings go beyond the records of history. On the high road between Egypt and Africa on the one hand, and Western and Central Asia on the other, it was inevitably involved in many wars and suffered many sieges. And moreover as a border town, for long stretches of history Gaza lay on the boundary between Africa and Asia, it also necessarily suffered vicissitudes.

The first Gaza to appear in history was that of the Canaanites, but its political connexion with Egypt was an early one, and for much of its Canaanite period it appears to have been under Egyptian control and did not entirely pass away from it until the appearance of the Philistines in 1196 B.C. With the downfall of the Philistines the city passed again to Egypt, for it formed part of the dowry of Pharaoh's daughter when she was given to Solomon to wife. Thus Gaza became the southern boundary of Solomon's kingdom. And according to a Moslem tradition it was there that the Wise King was born. After Solomon's death the city again reverted to Egypt. Towards the end of the Egyptian period came an Assyrian interlude. At the time of the invasion of Alexander the Great Gaza was the most important city between Asia Minor and Egypt. Its walls withstood Alexander's hosts and his engineers for five months and was near to becoming the death-place from wounds of the world-renowned conqueror. In the division of his empire Gaza passed once again to Egypt. It then passed to the Greek kingdom of Syria, was involved in the Maccabean wars, and was finally destroyed by Alexander Jannaeus in 96 B.C., but to rise again. A hundred and sixty-three years later the Romans founded a new Gaza on a neighbouring site, and this is the beginning of the present city. Under

them and the Greeks Gaza was great in more than one particular: its temples and schools had a world fame, but with Moslem rule it lost its importance, except in the field of commerce. The Crusaders revived its military glory for a time, but it passed again to the Moslems. Captured by Napoleon in 1799, it remained for a short time in his possession and then reverted to Turkey. Finally in 1917 the city was, after several attempts, taken by the British. Incidentally it may be mentioned that according to tradition the Infant Jesus and His parents rested at Gaza on the flight to Egypt, and the large Greek church is reputed to be built on the site of their resting-place.

With such a history it is not surprising that the archaeologist can find great interest in the city and its surroundings. The old town was larger than the present one, and the numerous artificial hillocks that lie around serve to tempt the excavator who passes that way. Classical columns, capitals and other remnants of the Roman greatness used to lie around in profusion, and many a relic of ancient days has been utilized to erect the more humble and prosaic buildings of to-day. In one Moslem house was to be seen, not long ago, four beautiful marble columns lying one on the other to support a modern roof. So cheap and common were these products of masters of the art of sculpture that it is said that the fortunate visitor at a day still not very distant could at the expenditure of a not excessive *baksheesh* obtain from the local *cadi* permission to take away as many marble columns and other architectural beauties as he desired.

Gaza has been likened to Damascus in situation. Both are, or were, great commercial centres on the edge of the desert and at the end of important trade routes. Three of these ended at Gaza. There was the frankincense route by which great stores of this ritual necessity were brought from the Yemen in Southern Arabia up the coast

of the Red Sea north to Petra and then across to the Mediterranean. A second route along which the riches of India ran commenced at Akaba or Ezion-Geber at the head of the Red Sea and from thence also through Petra to Gaza. The third crossed the desert from Basra at the head of the Persian Gulf through Jauf and Petra. This route connected Northern Arabia with Southern Palestine. Thus was Gaza in its great days, before railways and canals, the land port of half of Asia. All these routes crossed the desert, as did also that to Egypt. But Gaza also stood on perhaps a still more important caravan route which is in constant use until to-day. From Gaza the road runs north and north-east across the Jordan at *Jisr Bnot Jacob* and on to Damascus and Baghdad and Persia. This was the road along which army after army came. But the men of peace trod it as well as the men of war. Gaza also, like Damascus, is surrounded by orchards and gardens, which the plentiful water supply renders fruitful and abundant. Of wells alone there are more than twenty in Gaza, a number almost without precedent in that part of the world.

Of the objects of interest in Gaza very noticeable is the magnificent avenue of olive trees four miles long, which are said to have been planted by the Greeks, and none of which dates later than the arrival of the Saracens seven and a half centuries ago. The supposed Tomb of Samson, and *El Muntar* or the Watch-tower, the hill up which Samson carried the gates of the city, may also be mentioned. The Great Mosque was formerly a church erected in the twelfth century out of materials dating still farther back. It was much altered to serve its new purpose, and very much damaged by bombardment in the recent war. Interest is aroused by a bas-relief of the seven branched candlestick, a Jewish emblem, with inscriptions in Hebrew and Greek on one of the columns. St. Porphyry was the missionary from Egypt who rescued

the city from paganism and destroyed the temple of Marnas or the Fish-God Dagon in the year 402. Little beyond the ruins of his church, which also suffered severely in the war, remains. Near the Askalon Gate in the *Jâmi ʿs-Saiyid Hâshim* lies the remains of Hâshim, the grandfather of Mahomet. This building dates back to the ninth century, its material also being still older. Outside the town is a race-course said to have been laid out by the Saracens. The site of the gate which Samson removed and the room in which Napoleon slept are also shown.

Gaza lies three miles from the sea. In former times there was another town at the coast, the port of Gaza, and also the seat of a bishopric, while Gaza was still mainly heathen. Numerous classical remains testify to the wealth of this port, *Maiuma Gazæ*.

Nine miles south of Gaza is the high mound of *Tell Jemmeh*, which has been identified with Gerar of Abraham and Isaac. The city was one of importance before Abraham, in the time of the Hyksos, and flourished until 1000 B.C. It was then burnt and afterwards built, but about the year 500 B.C. Gerar passed finally out of history. The site is in course of excavation by Sir Flinders Petrie and the British School of Archæology in Egypt. The layers descend fifty feet and show four cities imposed on one another. At the top of the Tell there were huge circular granaries with conical roofs, like some figured in Assyrian sculpture. These would contain up to 800 tons of grain each, and might serve to victual over 1,000,000 men for three months. As these belong to the fifth century B.C., it is obvious that they constituted the bridge-head for the Persian armies keeping up the hold on Egypt. Below the Persian level lay the great fort, and other buildings of Psammetichos, planned like his frontier forts of Naukratis and Daphnæ. They were needed to hold back the Scythians, whom he kept at bay in this region for a generation. Scythian arrow-heads abounded here, left during

their raids on the city. Under this were traces of the Assyrian occupation. Descending to an older level, there was discovered a town of the Jewish period, of irregular and poorer buildings; this was partly based on the fourth town, which was distinguished by the size of the bricks, equal to more than ten of modern size. All the foundations were laid deep with sand, according to the Egyptian custom, and this city could with little hesitation be attributed to Shishak, King of Egypt, who ruled in that region at the time to which these survivals belong. At *Tell Dharia*, south-east of Gaza, was Sharuhén, one of the strongholds of that region which Pharaoh Ahmosi captured from the Hyksos in the sixteenth century B.C.

The station after Gaza is *Deir Seneid*, and then comes *Majdal*, of itself of no importance, but the stopping-place for Askalon, called by the Arabs 'The Bride' and 'The Summit of Syria,' four miles distant on the coast. This city, which is now a deserted ruin, was also one of the five cities of the Philistines and in its time occupied a prominent place in history. Before the coming of the Philistines it was allotted to Judah, but was held for a very short time by that tribe. After these had passed, the city fluctuated between the Assyrians and the Egyptians. In the Greek period also it passed frequently from the Seleucids to the Ptolemies and back again. Herod the Great, who was born at Askalon, adorned it with magnificent buildings, which put it in the forefront of the cities of the Levant. In Roman times it was a centre of Hellenic culture. At the opening of the Crusades it counted second only to Damascus. Yet either the prowess of the crusaders overcame the valour of its inhabitants or the latter succumbed to their own craven-heartedness, for after the capture of Jerusalem the city intimated its willingness to surrender without a blow, and did not do so only on account of the jealousies of the

crusading leaders, none of whom would consent to a colleague's renown from the surrender of so great a city. Thus Askalon remained in Moslem hands for another fifty-eight years, after which it fell as the prize of besiegers. Throughout the remaining period of the Crusades the ownership of the city passed from Moslem to Christian and back again. It was destroyed for military reasons by Saladin, who, according to the chronicler, felt such grief at the destruction that he exclaimed: 'As God lives, I would sooner lose my own sons than touch a stone of this goodly city; but what God wills and the good of Islam requires must be done.' The work of destruction was effected by 30,000 men working for fourteen days, and even then the Great Tower of the Hospitallers resisted both pickaxe and flame. Askalon was to some extent rebuilt the following year by Richard Cœur de Lion, but was finally destroyed by the Sultan Beibars in 1270. Since then it has been a deserted ruin.

As Gaza was the centre of worship of the Fish-God Dagon, so Askalon was that of the Fish-Goddess Derketo, whose daughter was the 'heavenly Aphrodite,' otherwise Semiramis to whom the turtle-dove was sacred. The doves that still frequent the ruins of Askalon are probably descended from the sacred doves of Aphrodite's temple. It is these ruins that are the great, the only attraction of Askalon, although one ought not to omit mention of the orchards and gardens that flourish not only around but also among them. For centuries they have been objects of awe, of veneration, and also quarries wherefrom the surrounding villages and towns have drawn much of their building material. But the Arabs did not invent this treatment of the ruins, for the ruins themselves, those of crusading origin, show that their builders were similar vandals in their time and employed beautiful Grecian columns and capitals as prosaic building stones for their fortifications. That which remains of Askalon

is to a large extent underground, and the steady encroachment of the sand year by year buries still more of the ruins. Noticeable to-day are remains of the walls and towers of the Crusaders' City, walls described by William of Tyre as a bow with the string to the sea. Beneath the ground lie the remains of Herod's City of Palaces, and the still more attractive city of the Philistines. Since the advent of a British government the Palestine Exploration Fund has begun the systematic excavations of the site, but relatively little has been done and a vast programme lies untouched before the archæologist. Traces of successive Canaanite, Philistine, Roman, Byzantine, Crusading and Saracen cities have been found, and perhaps most interesting of all the destruction of the Canaanite city by the Philistines and of the Byzantine city by the Arabs.

It was at Askalon that Lady Hester Stanhope, the niece of Pitt, who after his death and that of Sir John Moore retired from the world to live as an Arab prince among the Arabs, in a vain search for hidden treasure, but not for her own benefit, found a beautiful colossal torso and destroyed it so that none should say that she was working for her own benefit or that of her fellow countrymen. Another title to fame of very different character is the derivation from Askalon of the shallot, otherwise scallion, which was brought to Europe by the Crusaders from Palestine.

Returning to the railway, the next station on the line is *Esdud* or Ashdod, a city of the Philistines, afterwards Azotus of the New Testament, now an insignificant village with no apparent remains, beyond the ruins of a castle. In the Bible Ashdod stands out as the place of captivity of the Ark of the Covenant, whose presence in the Temple of Dagon, probably on the top of the hill, caused the image of that god to be smitten in pieces. Ashdod, although allotted to Judah, does not appear to have passed into the possession of that tribe. Centuries later it was taken

by King Uzziah, but did not remain for long a part of the kingdom. The city was captured by Sargon and Sennacherib of Assyria, and later by Psammetichos of Egypt, on that occasion suffering the longest siege in history, twenty-nine years. Later the Maccabees destroyed the city, its idols and its temples. It revived for a time under the Romans and was enfranchised by Pompey, but never recovered any real importance.

The next stopping-place is *Yebnah*, Jabneel and Jabneh of the Old Testament, Jamnia of the Maccabees and Ibelin of the Crusaders, now a village oasis among the surrounding sands. Its only present object of interest is its mosque, formerly a Crusaders' castle. Jabneh was also a city of the Philistines, and in later times it figured in the wars of the Maccabees and of the Crusaders. When the Romans came the city suffered at their hands also, and for a time it was the property of Cleopatra of Egypt, the gift of Mark Antony. But its main title to fame is its position after the destruction of Jerusalem by Titus as the religious, spiritual and learned capital of Jewry and its national centre so far as it had one. Under the Crusaders *Yebnah* suffered the vicissitudes of most Palestinian cities, but from the departure of the Sanhedrin from Jamnia, the importance of the city gradually faded until it fell to the level of one of the ordinary large Arab villages.

Ten minutes farther along the line lies the Jewish village of *Rehoboth*, the first of the Jewish agricultural settlements to meet the eye of the visitor from Egypt. The neat houses with red tiled roofs standing in the midst of well-cultivated fields and plantations form an obvious contrast to the Arab villages that have hitherto been the only groups of habitations seen. *Rehoboth*, lying in a slight hollow with avenues of mulberry trees along its main street, is one of the prettiest of the Jewish villages of Palestine. It devotes itself more to fruit than to grain,

and is well worth a visit, as a specimen of the new Palestine, from the interested visitor.

Before *Rehoboth* is reached the *Nahr Rubin*, which takes its name from *Neby Rubin*, the shrine of the Prophet Reuben, is crossed. *Neby Rubin* is the place of an annual Moslem fair and pilgrimage. Not far distant an interesting mausoleum was discovered recently. It consists of a hall which was reached by a flight of steps, two chambers and a niche. The door was blocked by four big hewn stones.

After *Rehoboth* comes *Bir Yacob*, close to the headquarters of the Royal Air Force and the Gendarmerie, and then Lydda, the main junction and principal railway station of Palestine.

St. George, who is supposed to have been a distinguished Roman military officer of the third century, was the patron saint first of the Crusaders and afterwards of England, and also of Aragon and Portugal. In addition he had formerly had the republics of Genoa and Venice under his protection. That is to say, the Christian seafaring nations all looked upon him as a protector. By the English he was adopted as late as the reign of Edward III, so that he can hardly be considered as having a very long genealogy as a patron saint. St. George's special interest on this occasion is, however, his connexion with Lydda, or Ludd as it is now more generally known. According to some of the legends that have clustered around him St. George was born in that city. Still more persistent are those which make Ludd the place of his burial, and the ruins of the church destroyed by Saladin which was erected over his supposed grave can still be seen. Ludd also is given as the scene of the incident of St. George and the Dragon, familiar to all English school children and to an even wider circle when British gold coins were still current. It may be more than a coincidence that Ludd, the scene of the conflict, is but

a few miles inland from Jaffa, where the rocks are still shown to wondering tourists, from which the Greek hero Perseus released the maiden Andromeda when she had been bound by the sea monster, and also where from the belly of another sea monster the Hebrew prophet Jonah was miraculously restored to the world. The story of George and the Dragon goes back only to the sixth century, the earliest known reference being found in the *Golden Legend* of Jacobus de Voragine. The cult of St. George is not confined to Christians. By Moslems he is also to some extent venerated. By them he is as a rule identified with Elijah, but at Ludd itself the identification has been transferred to Jesus. An early bas-relief of St. George and the Dragon on the church at Ludd seems to have conveyed itself to the Moslem mind as a prophetic picture of Jesus slaying Anti-Christ, and the scene of this coming event is located at the Gate of Ludd itself. The Moslem name for Anti-Christ is Dajjal, a reminiscence of the Fish-God Dagon in the midst of whose country Ludd is.

Modern Ludd has, however, little to do with either St. George or Dajjal. With the advent of the railway from Egypt to the north it became the main railway junction of Palestine, where the lines from Kantara to Haifa and from Jaffa to Jerusalem meet. An increased importance is given to it by the proximity of the main military camp at *Bir Salem* and Surafend and a group of old-established Jewish colonies ranging from *Petach Tikvah* in the north to *Rishon le Zion* and *Rehoboth* in the south. It has now a population of 8,100.

Ludd or Lod was, whenever it remained within the territory of the Israelites, part of the portion of Benjamin. More often, however, it was outside of the Hebrew sphere and in that of the Philistines. In that period the city was frequented by Hebrew farmers in order to get their ploughs and other implements made or sharpened, for

in the period of Philistine dominion 'there was no smith found throughout all the land of Israel.'

In the Roman period Ludd was a city of some consequence, being compared even to Jerusalem in importance. Cassius, Caesar's assassin, sold its inhabitants in slavery, but they were released by Antony. In the New Testament period the city was the scene of one of Peter's miracles, and still later, after the destruction of Jerusalem, it became a centre of rabbinic learning, and as such finds frequent mention in the Talmud. The famous 'scholars of the South' have been identified with the rabbis of Ludd. In one or other of the revolts, however, the city was emptied of its Jewish inhabitants and henceforth ceased to be a Jewish city. In the early Middle Ages Ludd was a not unimportant Christian ecclesiastical centre. During the Crusades the fortunes of the city varied, but in 1271 it was finally destroyed by the Mongols, who were then allies of Prince Edward, afterwards Edward I of England.

CHAPTER VII

FROM JAFFA TO JERUSALEM

THERE are two routes from Jaffa to Jerusalem: the one by road, the other by rail. The former, which occupies three hours, connects with the railway from Egypt to Haifa at Lydda. The road journey, which can be completed in comfort in two hours or less, passes through Lydda's twin city—Ramleh.

A few minutes after leaving Jaffa the train stops at Tel-Aviv, a small insignificant station quite inadequate for the needs of the town that has grown up around it. The line then turns inland and runs south-east across the historic Plain of Sharon. Right and left for miles are the orange orchards whose fruit has carried the name of Jaffa into the markets of the western world. Their golden fruit, amid deep green foliage interspersed with palm trees and bounded by cactus hedges, attracts the eye at one season of the year: at another the scent of the orange blossom warns the traveller from afar that he is approaching Jaffa, and as he gets nearer the enervating odour almost overwhelms him. In the first months of the year, when the long-awaited rain has awakened the land from its months of sleep, flowers of scarlet and mauve burst out from every crack in the soil and the rocks, and the glory of the Rose of Sharon lights up the face of the country. During the half-hour the train is approaching Lydda there is otherwise no particular attraction. On either side the scenery consists of endless fields with

an occasional view of red-roofed stone houses surrounded by trees in a German or Jewish settlement, but otherwise fields and orange gardens and orange gardens and fields. Lydda is the junction with the trains for the north and south, as well as Jerusalem.

The neighbouring town of Ramleh, the next station on the line, which has at times been confounded with Lydda in the history of St. George, is quite modern so far as Palestinian centres go, having been founded in the year 716 by Suleiman, the son of the Caliph Abd-el-Melek, who was himself afterwards Caliph, in place of Lydda then recently destroyed, as it was thought for ever. It was essential that there should be some means of commanding the point where the road from Egypt to the north crosses that from Jerusalem and the high lands to the sea. And it was equally essential that a tower should be erected at Ramleh, in the midst of the plain, from which a look-out could be kept in all directions, north, south, east and west. This tower, in a fair state of preservation, is almost the only survival from the Middle Ages. Ramleh is now a small town of 7,300 inhabitants, with practically no industries beyond the aerodrome, the principal one in Palestine. In the twelfth century, however, Ramleh was considered, after Jerusalem, the most important city in Palestine. It was fortified with a wall, a castle and four gates. During the Crusades, in common with most of the other cities of Palestine, Ramleh suffered many vicissitudes. For a time the head-quarters of Richard Cœur de Lion were there. Before that, however, its fortifications had been razed by Saladin, and from this event the decline of the city may be dated. Under the Turks even the Moslem public buildings fell into ruin. In 1799 Napoleon stayed in Ramleh for a short time, and after his departure the Christians of the town were massacred by fanatic Moslems from outside. Then Ramleh slept until the advent of the British military forces.

The outstanding monument of Ramleh is the ruins of the Great Haram, which probably enclosed a mosque or mosques in the midst of which the tower still rises aloft as a landmark for miles around. Many legends have, as is usual in Palestine, grown up around this tower, 'the Tower of the Forty.' By some it is held that 'the Forty' are the Forty Martyrs of Sebaste in Armenia, and by them the tower is claimed as a remnant of an early church, adapted like so many other Christian places of worship to Moslem purposes. It is, however, certain that the tower always has been a Moslem edifice. Even St. Helena has been invoked as the foundress of this supposed church, despite the fact that the site of Ramleh remained unbuilt on for centuries after that empress had ceased from searching for sacred sites. The attribution of the alleged church to the Templars is as recent as the nineteenth century. By a fifteenth-century Arab writer 'the Forty' are forty companions of the Prophet who lay buried within the precincts of the mosque. Ramleh has been identified with the Arimathea of Joseph of Arimathea, but the tradition dates only from the Middle Ages and is baseless. At Ramleh there is a British War Cemetery with the Stone of Remembrance set in its midst.

At the edge of the town the railway crosses the road to Jerusalem, running first south and then east, keeping always to the south of the road. The first station is at *Naaneh*, an Arab village not far from Akir, formerly Ekron, another of the principal cities of the Philistines of which no trace now remains. The village of Akir is now Jewish, having been founded about forty years ago. Not far away are the ruins of Gezer. The history of this city goes back for at least five thousand years. The first inhabitants that can be traced were cave-dwellers. It appears early in Egyptian history as a Canaanite city. It was allotted to the Levites in the distribution of the land, but although its king was utterly defeated by Joshua,

it is doubtful whether it was ever in their possession or was annexed by the Israelites until Solomon received it as the dowry of his Egyptian wife. In the Maccabean wars Gezer appeared frequently, first as a Syrian, afterwards as a Judean possession. In the Middle Ages Gezer or Mount Gisart was the scene of the defeat of Saladin by Baldwin IV in 1177. Its situation was exceptional as guarding the entrance to one of the passes to the hill country, and as such was always a military stronghold. The armies of all the conquerors of Palestine passed by its walls. In turn it looked down upon Canaanite, Hebrew, Philistine, Egyptian, Assyrian, Babylonian, Nabataean, Turcoman, Greek, Roman, Teuton, Frank, Englishman, and Turk. From its hill-top battle after battle could be viewed throughout the ages and the banners of half the world waved within sight of its walls. It is now a bare mound sparsely cultivated and practically uninhabited. During the years 1902 to 1909 the site was excavated by the Palestine Exploration Fund, and traces of five distinct civilizations and cities, imposed one on another, discovered. Among other finds were a High Place in an excellent state and the castle built by Simon Maccabæus. The earth was, however, replaced and little or nothing is now visible.

The Valley of Sorek, wherein Delilah dwelt, gives its name to the next station. In fact we are now again entering the country of Samson. It was up the Valley of Sorek that the Philistines used to come from their cities in their attacks on Judea, and it was down the same valley that they retreated when the tide of battle turned. A few miles farther on the right is the village of *Ain Shems*, the Biblical Beth Shemesh, a border-town between the Philistines and Judah where the Ark of the Covenant rested after it had been released in their terror by the Philistines. The tradition runs that the appearance of the Ark in Beth Shemesh led to a great catastrophe to



SAMSON'S CAVE

the people of the place, some fifty thousand of whom perished, for placing their hands irreverently on the Ark according to Josephus, because they did not trouble to leave their work in order to receive the holy object according to another version. Recent excavations by the Palestine Exploration Fund have laid bare relics of the Canaanites and the Kingdom of Israel, but these have had to be covered again. The ruins of a Byzantine church are, however, visible.

The name Beth Shemesh suggests sun-worship, and *Sejed*, not far distant, was a centre of this worship, at any rate in Canaanite times. *Artuf*, at the foot of the hills, is one of the new Jewish villages, or rather a large farm with a village grown up around it. On the top of the hill is a sacred stone, and tombs and caves are also to be seen. From here the railway line rises, continuously winding round and round the hills until its terminus at Jerusalem, 2,500 feet above sea-level. The scenery is for the most part that of bare rocky mountain sides separated by steep-sided valleys ending in dry and boulder-strewn wadies. The first slopes of this mountain country are traditionally the land of Samson. At *Zorah* or *Surah*, farther back, opposite *Ain Shems*, he was born. His cave appears high up on the traveller's left as he ascends the first mountain. At the foot of the mountains the railway passes *Khurbet Erman*, supposed to be Kirjath Jearim, where the Ark rested after leaving *Beth Shemesh*.

Bittir, the last station before Jerusalem, is identified with Bether, the scene of the last stand of the Jews under Bar Cochba, the Son of a Star, in their revolt against the Romans in A.D. 135. For three and a half years it withstood the attacks of the Roman legions and then only succumbed to treachery. The story told is that Rabbi Eliezer, the son of Hamadai, who was the soul of the defence, spent his days in prayer and in that way encour-

aged the defenders. The task of the Romans was hopeless so long as he was there to pray against them. To overcome him a Samaritan was engaged. While the Rabbi was at prayer the Samaritan was noticed to whisper in his ear. The ever-vigilant Bar Cochba immediately demanded the purport of the message. The Samaritan hesitated, but under pressure admitted that he was the intermediary between the Rabbi and the Romans. Bar Cochba immediately ordered the execution of the Rabbi. Shortly afterwards the city fell. Tradition mentions a massacre that involved more than half a million souls. The custom of the time would justify the belief that not only the garrison but also the civil population, men, women and children, swollen by thousands of refugees from outside, were put to the sword, but it is difficult for such a figure to gain credence. The modern village lies at the foot of the mountain on which the fortress stood. The neighbouring hills have been very systematically terraced, and with their wide and luxuriant vegetable gardens stand out as the one oasis of green visible after the train has entered the mountains. On the mountain itself are ruins, ancient cisterns and other chambers in the rock. The name *Khirbet el-Yehud*, the 'ruin of the Jews,' connects these ruins at once with the Jewish revolt.

Bittir is almost on the top of the plateau on which Jerusalem stands. Another twenty minutes brings the train to the terminus. The scene is that of a boulder-strewn waste with an occasional Arab village here and there. The plateau on which Jerusalem rests is the Plain of Rephaim, the scene of many a battle of David's, now known as *El-Bukeia*. The first houses of Jerusalem to be seen are the red-roofed cottages of the small Jewish settlement of *Mekor Haim* by the side of the railway. Then come the more substantial and imposing houses of the widespread Greek colony, and at the end of the journey

the attractive and comfortable houses of the German or Templist colony, nestling in their gardens. At the farther edge of this colony is the railway station.

The road from Jaffa to Jerusalem runs direct to Ramleh, avoiding the detour through Lydda, and thence fairly direct to Jerusalem, saving the great bend to the south taken by the railway. Almost before the coast town is left the orange groves commence, and for miles on both sides of the road there are cactus hedges with acres of oranges and tangerines on the other side of them. A few miles out from Jaffa is the Jewish agricultural school of *Mikveh Israel*, the Hope of Israel, approached by a fine and stately avenue, which stands out all the more inasmuch as the surrounding country as far as eye can see is almost devoid of trees. Founded in 1870 this was the first step in the Jewish regeneration of Palestine. It is still the only institution of its kind, and from its portals have gone forth guides in agriculture not only for Palestine but for the entire southern and eastern littoral of the Mediterranean. A few minutes farther is the village of *Jazur*, where King Baldwin I was defeated by the Egyptians in 1102. A Crusading castle, Chastel des Plaines, was afterwards built here, dismantled by Saladin and restored by King Richard. On the left across the railway is *Ibn Ibrak*, formerly Bene Berak, the Bombrac of the Crusaders, where King Richard charged and put to flight a multitude of the enemy. A short distance farther a road branches off on the left to Lydda. Then comes on the right another branch road to the new Jewish settlements of *Rishon le Zion* and *Rehoboth*. Typical villages of a thousand or two inhabitants, they are noteworthy mainly for the richness of their cultivation compared with the apparent barrenness of the lands around. At *Rishon le Zion* are the great wine cellars built by Baron Edmond de Rothschild which serve the surrounding wine country. At Surafend, farther along the road, the traveller enters

the military and gendarmerie district and is in sight of Ramleh.

At Ramleh, as has already been mentioned, the road and railway cross. The former then runs straight across the level uninteresting plain for miles until it enters the hill country at *Latrun*. Gezer is passed on the right. On the other side of the road is *El Kubab*, a village of ancient cisterns, a seat of the Order of the Hospital of St. John of Jerusalem. *Latrun* on the road is now little more than a Trappist monastery. Its name is naturally connected with thief and a *Castellum Boni Latronis*, a Castle of the Penitent Thief, has been invented to explain it. If there is any connexion between the name and thieves it is not necessary to go back to Biblical times. The exploits of the many robbers who for long infested the neighbourhood are quite sufficient to justify it. A more probable etymology is from either the old French *Turon*, an isolated hill, for in the thirteenth century the place was known as *Turo Militum*, or the Arabic *Natron*, a post of observation, by which it was also known. As *Turo Militum*, *Latrun* was in the Latin period the headquarters of an escort that guarded the pilgrims on the way to Jerusalem. *Latrun* also was occupied for a short time by King Richard after his ineffectual attempt to reach Jerusalem.

A little to the left of *Latrun* is *Amwas*, wrongly identified with Emmaus. Near it, however, is a spring once considered to have miraculous healing properties, close to which are the ruins of a sixth-century church. Beyond *Amwas* is *Beit Nuba*, generally believed to be the site of the Castle of Betenoble of the Crusaders where Richard had his head-quarters at the end of 1191, when he still dreamt of securing his goal at Jerusalem. Between *Amwas* and *Beit Nuba* lies Ajalon, over whose valley Joshua bade the moon stand still 'until the people had avenged themselves upon their enemies.'

Latrun lies still on the plain with the hills close round, north and south. The road still keeps on the level, passing *Bir Aiyub* or the Well of Job, or *Deir Aiyub* or the Monastery of Job, until it reaches *Bab el Wad*, the Gate of the Valley, where it begins to rise. Following up one valley after the other, for part of its course running along the ancient boundary between Dan and Benjamin, at thirty miles from Jaffa the large village of *Enab* or *Abu Ghosh* is reached. The latter name is derived from the sheikh of the village, who at the beginning of the nineteenth century was the terror of the district, levying tribute on all who passed.

Enab was formerly *Karyet el 'Ineb* or the Town of Grapes, derived from the vineyards by which it is surrounded. The earlier town, however, was a little distance away. Its site is indicated by many cisterns and tomb caves and the foundations of a church. The existing church, dedicated to Jeremiah from a mistaken identification of *Enab* with the prophet's birthplace, is built over a spring. It is suggested that the church incorporates all that remains of a fortress of Vespasian, but this is improbable. The tomb of the Sheikh Abu Gosh with a fountain is also shown.

From *Enab* a branch road or track runs to the north-east through *Nebi Samwil*, the highest point in Palestine, crowned by a mosque and minaret which are a landmark for many miles around. This is to the Moslems the traditional burial-place of Samuel and as such is widely venerated. The tradition is that he built his tomb in his lifetime, but was not buried in it until after the expulsion of the Greeks. By some the site has been identified as that of Mizpah, by the Crusaders as the Sanctuary Shiloh, by Colonel Conder as the priestly city of Nob, and by Dean Stanley as the 'Great High Place' where the Ark rested before it was brought to Jerusalem by Solomon. *Nebi Samwil*, which is a commanding position,

was taken by the British troops on the 21st of November, 1917, but the damage to the shrine then caused has been since repaired. The view from *Nebi Samwil* ranges from the Mountains of Moab to the Mediterranean. It was there that travellers coming up from the coast by the ancient road had their first sight of Jerusalem. Richard Cœur de Lion reached this point when he stopped his march. 'Ah! Lord God, I pray that I may never see Thy Holy City, if so be that I may not rescue it from the hands of Thine enemies,' the King prayed as he buried his face in his armour and turning his back on the city retraced his way to the coast. In the words of Sir John Maundeville, 'It is a very fair and delicious place and it is called Mount-Joy, because it gives joy to pilgrims' hearts; for from that place men first see Jerusalem.'

After leaving *Enab* the village of *Soba* with ancient tomb caves, Crusading and Saracen remains, comes into sight. In Crusading times it was the Castle of Belmont, destroyed by Saladin. Farther on the left is the Jewish village of *Dilb* or *Kirjath Anabim* (the city of grapes), a post-war settlement in which a group of working men and women work and live on co-operative principles. After a short further distance *Ain Karim* comes into sight on the right. This, an attractive little town on the outskirts of Jerusalem, has been identified with *Beth Haccерem*, the place of beacons of Jeremiah, and the great cairns in the neighbourhood support this identification. The identification seems to be accepted by the Jews, who have named the new Jerusalem suburb in its proximity *Beth Haccерem*. *Ain Karim* is also supposed to be the birthplace of John the Baptist. An inscribed mosaic is to be seen in front of the entrance to the church.

Mozah, within a few miles of Jerusalem, is one of the older and one of the smaller of the Jewish agricultural settlements of Palestine. Its first building, some distance apart from the village itself, is a handsome convalescent

home, beautifully situated, erected by the Jewish working men's Union for the benefit of its members. The red roofs and stone walls of *Mozah* stand out against the very different style of architecture of the neighbouring Arab village of *Kaloniyyeh*. Then after another ten minutes the traveller rises to the top of the last hill and finds himself amid the farthest houses of Jerusalem and at length sees the city, but from its least attractive aspect.

CHAPTER VIII

JERUSALEM : ITS HISTORY

TO compress into one chapter a history of Jerusalem, and into three or four additional ones an account of all that may interest the visitor of to-day in that most wonderful and interesting of all cities, is a task beyond the power of the most expert in the art of compression. Nothing less than a volume would enable the writer to approach justice in his treatment of such a topic, but no such space is available on this occasion, and only the best possible must be effected within the narrow limits of that which can be spared.

The history of Jerusalem can be traced back to about 1400 B.C. Earlier still, some 3,000 years before the opening of the present era, it is known that the site on which the city rests was inhabited by men and women living in caves—the men of the Stone Age—and that some five centuries later there came the first Semitic race, at first nomads living in tents, with their flocks and herds, who soon found their tents too cold in the winter and consequently sheltered themselves first in the caves of their predecessors, later probably built houses. There were two apparent reasons for choosing such a place for settlement. The one, the deciding one, was the existence of a sacred high place, older most certainly than the city itself, the hill-top now occupied by the Dome of the Rock. But this alone, despite its attraction, would not have made the site habitable. For this purpose water, a peren-

nial spring, was necessary, and this was forthcoming in that spring which is now known as the Virgin's Fountain and its continuation the Pool of Siloam.

The written history of Jerusalem begins with its mention as *Urusalim*, the City of Salim or of Peace, in the *Tel Amarna* tablets. At this time the city was tributary to Egypt, and these tablets consist entirely of reports by *Abd Khiba*, the governor or ruler of Jerusalem, to Amenhotep IV of Egypt describing his difficulties, for throughout history Jerusalem has been an extremely difficult city to govern, and appealing for assistance. A contemporary of these rulers was Abraham, in whose history, however, so far as it has survived, the city never entered, unless as has been suggested the place of the Dome of the Rock was also that of the intended sacrifice of Isaac.

At the conquest of Palestine by Joshua, Jerusalem, then a city of the Jebusites, was one of those that withstood the invaders, and as a city of the Jebusites it remained until the time of David. In his day Jerusalem was a twin city, one part being named Jebus and the other Zion. The boundary between the territories of the tribes of Benjamin and Judah ran between these two cities. In the course of the invasion, Adonizedec, the King of Jerusalem, was taken prisoner by Joshua and hanged, but the city itself Joshua seems to have refrained from attacking. The connected history of Jerusalem, so far as it is known to-day, commences, however, some centuries later with its capture by David about 1000 B.C. According to the account given in the Bible and by Josephus, David first attacked Jebus, but was repulsed. This was the first of the twenty-seven recorded sieges of Jerusalem. He then turned his forces against Zion and was more successful, but still not satisfied. The offer of the chief command of the army, that is to say promotion to the rank of general officer commanding the Forces of Israel, was promised to whoever succeeded in taking the western city. Joab, a

nephew of David, determined to make the attempt. He entered by the water passage hitherto considered impassable and the second of the twin cities passed at last into the hands of David and became his capital. David's first act after he had secured possession of Jerusalem was to rebuild and strengthen the fortifications and by a wall to knit the two parts more closely together. Another act of the king was to bring the Ark of the Covenant to Jerusalem with a view to making it the religious centre of the kingdom. This policy was carried still farther by Solomon, David's successor, who erected a temple to house the Ark on the traditional high place next to the threshing floor of Araunah the Jebusite, which was incorporated in his capital city. The great work of Solomon's reign was the construction of this temple of stone quarried under the present city and of cedar and other woods brought from the forests of the mountains of Lebanon. The preparatory work occupied four years and the construction itself seven. Solomon's next architectural undertaking was the erection of a palace for himself, another of the wonders of the ancient world.

Solomon died about 933 B.C. and was succeeded by his son Rehoboam, who speedily lost the greater part of his kingdom and had to satisfy himself with the lands of the tribes of Judah and Benjamin only. With his accession the first of the two glorious periods in the history of Jerusalem came to an end. It was in his reign that the city was besieged by Shishak, King of Egypt, and saved from storm and possible destruction only by payment of ransom secured from the royal and temple treasures, even the golden shields of the king's bodyguard. Under his successors Jerusalem was repeatedly besieged, taken and sacked by Israel, Philistia, Arabia, Syria, Babylon, and Egypt. These foreign conquests were interspersed with domestic revolutions, all also to the accompaniment of bloodshed. During this period, not surprisingly, the

Temple and its worship both suffered neglect. King Joash, who came to the throne as a result of a revolution against his usurping predecessor, made his reign noteworthy by the cleansing and repair, moral as well as physical, of the Temple. But this was apparently at the expense of the defences of the city, for in his reign ransom had to be paid to secure it against the threats of Hazael, King of Syria. Hezekiah, a later king who was a disciple of the Prophet Isaiah, was also one of the reforming kings of Judah. By him also the Temple, which with its surroundings had become a centre of idolatry, was cleansed and the celebration of the Passover, to which he invited the men of Israel as well as those of Judah, resumed. But an occasional king such as Hezekiah, worthy of his trust, could not secure the city and the kingdom against the fate that was visibly approaching them. In Hezekiah's reign these threats were especially alarming. In anticipation of an Assyrian attack he had the fortifications strengthened, built additional walls, enclosed the two springs on which the city depended, so that their precious water should not be available to the invader, and had a water tunnel for the supply of the city, which together with the inscription recording the work were discovered last century, made. All this was in anticipation of the arrival of Sennecharib's Assyrian hosts. They came in due course, and their destruction in a night by pestilence and the consequent freeing of the city have been described, not only by the Biblical writers, but also by the poetic pen of Byron. The reign of Hezekiah was, however, but an interlude. The evil and unfortunate practices and experiences of his predecessors were resumed by the kings who came after him with few and passing exceptions, the most illustrious of whom was Josiah, who also restored the Temple and the Passover. This king was under the influence of the Prophet Jeremiah. Josiah was killed in battle against the troops of Pharaoh Necho, King of

Egypt, and the kingdom then passed under Egyptian control. But not for long. After eight years Nebuchadnezzar of Babylon drove out the Egyptians and his people ruled in their stead. Jehoiakim foolishly and vainly revolted against Babylon. The Assyrians gave Judea one further chance, but in the year 586 the Kingdom of Judah, after a life of 347 years, came to an end, the city of Jerusalem was captured and destroyed after a siege of eighteen months and its principal inhabitants sent into captivity.

Nebuzaradan, Nebuchadnezzar's general,

'burnt the house of the Lord and the King's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city and the fugitives that fell away to the King of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.'

From the destruction by Nebuzaradan for half a century the site of Jerusalem remained a desolation of ruins, uninhabited except by the beasts of the field, and perhaps by a few wretches for whom there was no shelter except in the remnants of its demolished buildings. But in the year 539 B.C. the conqueror Cyrus overcame Babylon and annexed all its dominions, and with them Judea passed under the rule of the Persians. Almost immediately Cyrus appointed Zerubbabel, one of the family of King David, Governor of Jerusalem with permission to take back with him as many of the exiles and their descendants as cared to go. It is said that 50,000 exiles returned under the lead of Zerubbabel and Joshua, a priest. Their first anxiety on arrival was to rebuild the altar of the Temple on its original site. Then they set to work to rebuild the Temple itself, furnishing it with the treasures taken away by Nebuchadnezzar which Cyrus had restored.

The local population of mixed origin, however, raised difficulties which caused the work to be stopped, and it was not resumed until the accession of Darius who confirmed the permission given by his predecessor. From these causes the rebuilding occupied twenty years in all, and the Temple was not completed and dedicated until the year 516 B.C. One apparent consequence of the rebuilding of the Temple was the creation of a theocracy, the High Priest securing the responsibility for the government of the city. Some sixty years later a new immigration arrived from Persia under Ezra, a priest who was bent on a religious reformation and the restoration of the earlier purity of the Judaic observance. After him came Nehemiah, a Jewish official of the Court of Persia, with the commission as Governor of Jerusalem to fortify the city which had in the meanwhile been springing up and extending.

The invasion of Alexander placed Jerusalem, by then a city of some importance, in jeopardy. The High Priest was called on to surrender the city, but refused to forgo his allegiance to the King of Persia, and Alexander prepared to march on it. Before his arrival the priests, clad in their priestly garments and followed by the people, went forth to meet him in accordance with, it was said, instructions received in a dream. Alexander also advanced and saluted the High Priest, whom he recognized as one who had appeared to him in a vision and had promised him victory. Thus Jerusalem and Judea passed under Greek sway. From this incident is derived the prevalence of Alexander as a personal name, it having been given to all Jewish boys born in the year of Alexander's arrival. After the death of Alexander the city became involved in the internecine conflicts among his successors, and oscillated between Egypt and Syria. Finally the Egyptians were defeated by the Syrians and Judea with Jerusalem remained a Syrian province, but with considerable autonomy

under its High Priest. The next trouble arose in the reign of Antiochus Epiphanes, who intervened in the disputes between the Conservative and Assimilationist factions and appointed one of the latter High Priest. At the same time he massacred a number of members of the opposing party. Two years later he returned to Jerusalem, destroyed its fortifications and instituted in the Temple itself an idolatrous altar. At the same time he strengthened the Akra, the fortress in Jerusalem, which the Hellenized Assimilationists occupied. The ordinary Temple worship was of course prohibited. The persecution was continued throughout the land and led to a revolt under Mattathias, a priest of the family of the Hasmonaeans. Under him and his five sons the revolt after many vicissitudes succeeded. Jerusalem was taken and the Temple cleansed, but the Hellenized Jews and Greeks who held out in the Akra for long remained a thorn. The Feast of *Hanucca*, instituted at the reopening of the Temple, is still celebrated by Jews throughout the world in celebration of this reconsecration. The High Priesthood, which carried with it the government of the city, remained hereditary in the family of the Hasmonaeans. Aristobulus, of the third generation from Mattathias, proclaimed himself king also. The two offices were, however, subsequently shared by two brothers. The disputes between these brothers ultimately led to a civil war and the arrival in Jerusalem of the Arabians from Petra. The brothers appealed to Rome to arbitrate. This led to an attack on the city by Pompey, its capture and incorporation as a dependency, under the provincial governor, in the Roman Empire. Under Julius Caesar, Antipater was put in control of the city and by Antony Antipater's son Herod, Herod the Great, was given the Kingdom of Judea. This, however, led to an invasion by the Parthians and the capture by them of the city at the instance of Antigonus, the Hasmonaeen claimant. Herod's

fortunes turned in due course. He ingratiated himself with Antony and Augustus and was appointed by the Senate King of Judea. With the help of Roman forces he recovered the capital, saving it at his own cost from plunder. Herod, who was grandiose in his ideas, erected many public buildings in his capital—above all a magnificent new Temple to replace that of Zerubbabel, now five centuries old, and a palace for himself. The phase of the city under Herod was the most magnificent in its history. The death of Herod after a reign of thirty-five years practically coincided with the opening of the Christian era.

With Herod's death Jerusalem became completely subordinate to Rome. The inhabitants did not take kindly to the change, but their insurrection was easily crushed and a Roman garrison left in the city. Pontius Pilate, one of the Roman Procurators, almost roused the inhabitants to revolt by bringing the Roman eagles, considered by the rigid Jewish zealots idolatrous emblems, into the city, but realizing the situation he speedily withdrew them. Another revolt arose when he appropriated some of the Temple revenues to the purpose of providing Jerusalem with a water supply. Pontius Pilate was Procurator at the time of the Crucifixion which so profoundly altered the history of humanity, and this is his great title to fame. After the death of the Emperor Caligula, the title, but not the powers, of King of Judea, was revived in the person of Agrippa, a grandson of Herod. Agrippa's son was too young to be entrusted with royal functions on his father's death, and the government passed again into the hands of Procurators. The relations between these and their subjects, always uneasy, reached a crisis in the year A.D. 64, when the works in connexion with the Temple which had continued since the time of Herod were at length concluded and a large number of men thrown out of employment. This event coincided with the appointment of Gessius Florus as procurator,

a most unfortunate appointment. Florus, to show his power, oppressed the people and goaded them to rebellion. At first the Romans were forced out of the city. The High Priest appealed to Cestius, the Governor of Syria, to protect the people from the hated procurator and the dispute might have been settled on terms satisfactory to both Jews and Romans if the unruly elements in the population had not by now got out of hand. The High Priest was executed by them on the charge of pacifism, the palace of the Hasmonaean kings was burnt and the small Roman garrison treacherously massacred. After this war between Rome and Judea was inevitable. It lasted six years and ended in the total destruction of Jerusalem and the Jewish state. The capture of Jerusalem in A.D. 70 is commemorated in the triumphal arch of Titus at Rome, on which are depicted the spoils of the Temple and the captive Judeans, and in the Black Fast of the Jewish calendar. Despite the great danger that threatened them, even when their city was on the point of being besieged, the inhabitants of Jerusalem, always ungovernable and devoid of all political sense, were divided among themselves. At first the defence was entrusted to Ananus the High Priest, but he was murdered by rebels against his authority. Henceforward one party massacred the adherents of the other, and when Titus brought forward his engines of war there were within the city three mutually hostile parties led by Eleazar, a priest, John of Gischala and Simon of Gerasa respectively. But the Jews fought almost to the last man in the defence of their city. Large numbers died of starvation, although the survivors persisted. On the day on which the fortress of Antonia was taken the daily sacrifice in the Temple failed for lack of priests. Yet the garrison would not give way. On the 12th of August, the traditional anniversary of the destruction of Solomon's Temple, the Temple erected by Herod was taken and burnt and the crowds that had

taken refuge in it slain. Still the upper city held out, but not for long. On its capture further massacres followed, the remnant of the inhabitants being enslaved and the city so utterly destroyed that literally hardly a stone was left standing on another. Jerusalem afterwards revived, but never again as a Jewish city.

For the next sixty years Jerusalem had no history, for the city did not exist. A Roman camp was, however, stationed there, and in the year 135, after the suppression of the insurrection of Bar Cochba, a Roman city, *Aelia Capitolina*, was raised on the site, a city from which Jews were excluded. It was during this Roman period that the Christian pilgrimages to Jerusalem commenced. With the division of the empire in the year 395 Jerusalem with Palestine passed to the Eastern or Greek Empire. For 479 years after the revolt of Bar Cochba Jerusalem remained at peace, an unprecedentedly long period in the history of any city, and then in the year 614 the Persians under Chosroes II arrived, took the city without much difficulty, massacred most of the inhabitants, enslaved the remainder and destroyed all Christian places of worship. Chosroes' victories were, however, short-lived and within thirteen years he was himself a prisoner of the Greek Emperor and Jerusalem again in Christian hands with its Jewish inhabitants slain by the sword. While the Greeks and the Persians were thus struggling with one another a new force that was ultimately to destroy both was arising. Five years before the recovery of Jerusalem by the Greeks Mohamed had fled to Medina, a flight that marks the opening of the Moslem era. The new power, an expanding one, stretched north and west as well as south and east, and it was not long before Greek and Moslem armies faced one another within the frontiers of Palestine. The culminating battle was fought in the year 634 at Yacusa on the Yarmuk, and as a consequence Greek rule in Palestine came to an end. Jerusalem

fell after a four months' siege, being surrendered to the Caliph Omar in person. The terms of surrender secured to the Christians their persons and property, including churches, and freedom of worship. These conditions were observed for 378 years, until the Mad Caliph Hakim ordered the destruction of all the churches in his dominions, and those of Jerusalem suffered in common with the others. In 1077 Jerusalem passed into the hands of the Seljuk Turks, whose troops pillaged the city, but in 1093 the Fatimite rulers of Egypt recovered possession. It is about this period, but before the Turks were ejected; that Peter the Hermit is believed to have visited Jerusalem and the accounts of his experiences there, inflaming many who heard them, led direct to the first Crusade.

The preaching of Peter the Hermit culminated in the capture of Jerusalem by the Crusaders in 1099, and in the Latin Kingdom. The taking of the city was accompanied by a complete massacre of the Moslem and Jewish inhabitants—man, woman and child. The victors then proceeded to the election of a ruler, their choice falling on Godfrey of Bouillon, who refused the title of king; and of a Patriarch, the Papal Legate Dagobert being chosen. The Franks held Jerusalem for eighty-eight years, until after the disastrous Battle of Hattin the city was invested by Saladin and fell to his arms on the 2nd of October, 1187. The treatment of the inhabitants on this occasion differed *in toto* from that of eighty-eight years previously. All without exception were permitted to depart in peace, only those that had the means having to ransom themselves. Saladin himself ransomed many of the inhabitants. The Christian exiles were sent under escort to Tyre, the nearest city still in the hands of their co-religionists, so that they might be housed and cared for there. But Count Raymond of Tripoli refused to accept them, although he did not hesitate to rob them of the little they possessed. Many, perhaps most in con-

sequence—old people, women and children—died of starvation and exposure in the surrounding country.

On occupying Jerusalem Saladin's first step was to restore the Haram, which had been the head-quarters of the Knights Templars, to its former purpose as a centre of Moslem worship. Henceforth the city remained in Moslem hands until its occupation by the British at the end of the year 1917, except for one curious interlude. The Emperor Frederick who had married the daughter of the King of Jerusalem determined to recover the Holy City. But having been involved in disputes with the Pope he was excommunicated by the latter and was thus handicapped. Landing at Acre this Crusading Emperor was very coldly received by the great Christian chieftains there. Nothing daunted he entered into negotiations with the Sultan, who consented to surrender Jerusalem to him. The leading Christians, lay and clerical, still refused to have any dealing with the Emperor, who proceeded to Jerusalem accompanied by his Teutonic knights and crowned himself King in the Church of the Holy Sepulchre, since the priests refused to participate in the ceremony. Frederick was the last of the European rulers of any part of Palestine to set foot in Jerusalem. The truce between Frederick and the Sultan lasted for ten years. At the end of that period the city reverted to the latter. Five years later another of its great misfortunes overtook it. The Kharezmian Tartars invaded Syria and Palestine, spreading fire and sword wherever they went. Christian and Moslem were brought together by the common danger, but were unable to withstand the invader. Jerusalem, which lay in their line of march, was taken, 7,000 of its inhabitants slain, and the Church of the Holy Sepulchre burnt. After the departure of the Tartars the city passed into the hands of the Egyptians, who rebuilt the walls.

For almost the whole of the succeeding seven centuries Jerusalem was fortunate or unfortunate in having little

to record. The year 1516 saw the transfer of Palestine without a struggle—the battles were fought in Syria and Egypt—from the Mameluke sultans to the newly risen Turkish Power. It was after that conquest in the reign of Suleiman the Magnificent that the present walls of Jerusalem were built. Under the Turks it remained, following a quiet and uneventful course until the 9th of December, 1917, when the advance of the British forces rendering the city no longer tenable, Jerusalem was surrendered once again to a Christian Power. Since that day, or to be exact two days later when Field-Marshal Viscount Allenby entered the city, Jerusalem has been the seat of a British Government.

The population of Jerusalem is estimated at about 80,000 souls, of whom about 75 per cent are Jews.

CHAPTER IX

JERUSALEM WITHOUT THE WALLS

WITHIN the past seventy years a new Jerusalem has grown up, Jerusalem without the walls. Until the year 1860 the population of Jerusalem lived without exception within its present walls. Its gates were jealously guarded and closed at sunset and the wayfarer who arrived after dark had perforce to spend the night without the city in the open air. To-day the state of affairs is very different. Year by year, almost month by month, the population of Jerusalem within the walls is diminishing and that of Jerusalem outside growing. The *Suk* or bazaars are within the city as are most of the historic and traditional buildings such as the Dome of the Rock and the Church of the Holy Sepulchre. But all new public buildings, churches, hospitals and Government offices are invariably erected outside. The hotels also are moving out, following not only all of the better class inhabitants, but even many of the slums. To-day more than two-thirds of the inhabitants live outside the medieval city and Jerusalem has spread almost half-way to Bethlehem on the south, the greater part of the way to *Ain Karim* on the west and on the north to the foot of Mount Scopus. Only on the east, where the original city once stood, Jerusalem has not spread, for there the road is blocked by precipices, ancient monuments and innumerable graves.

The visitor to Jerusalem almost always comes from

Egypt or from Jaffa, in both instances through Lydda if he comes by rail, through Ramleh if by road. The course until the outskirts of Jerusalem has already been described in both events. The traveller by road enters Jerusalem at the point at which the road to *Ain Karim* turns off on his right. He has already passed the large Jewish orphanage on a slight hill on his right, and the first buildings in Jerusalem that he touches are also Jewish charitable institutions, followed by a small better class residential suburb and a series of groups of Jewish houses. The surroundings can even through rose-coloured glasses be described only as mean—a most unworthy approach to one of the greatest and most attractive of historic cities. It is unfortunate that this the most frequented entrance into Jerusalem should also be the least attractive. The Jaffa Road continues its ugly and uninteresting course as far as the Jaffa Gate, the only break being the little square in front of the post office, with its clock tower and its half a dozen dome-roofed shops. This clock tower until a few years ago stood on the wall next the Jaffa Gate, a monument erected to commemorate one of the anniversaries of the reign of the Sultan Abdul Hamid. But the British authorities considered its presence there out of keeping with its surroundings and it was in consequence removed and re-erected on its new site. Before that square is reached, however, a road branches at a slight angle on the left opposite the school buildings of the Alliance Israélite Universelle. This is the Street of the Prophets, more popularly known as Hospital Street from the four hospitals situated in it. This road leads direct to the Russian Compound, which comprises in a large open space a cathedral, hospital, consulate, and several hospices, for the most part used now as Government buildings. This group of buildings, almost the first to be erected outside of the city, belonged to the Russian Mission and the Imperial Orthodox Palestine Society, both semi-

government-politico-ecclesiastical organizations which disappeared in the course of the Russian Revolution, and the ownership of whose property is in consequence at present in doubt. These institutions date from the visit or pilgrimage of the Grand Duke Constantine to Jerusalem in 1859. On his return to Russia a fund of 1,100,000 roubles, almost half contributed by the Imperial Treasury, was raised, and the cathedral, hospital, consulate, and hospices for monks, priests and laymen erected. Twenty-two years later the Grand Duke Sergius came to Jerusalem, and a consequence of his visit was the foundation of the Imperial Orthodox Palestine Society and the provision of further hospice accommodation. The ground on which these buildings stand is historic. It was there that Titus placed one of his camps in preparation of his final and fatal onslaught on the city, and it was there centuries later that the Crusader Tancred also pitched his camp on the eve of the change from Moslem to Christian rule.

Short distances down different turnings on the left from the Street of the Prophets are the Abyssinian Church and the Jewish National Library, comprising 180,000 volumes in all languages. The Italian Hospital, an imposing building, is of recent date. The Evelina de Rothschild School, maintained by the Anglo-Jewish Association of London, near-by occupies a palace of the Abyssinian Royal Family. On the other side of the Jaffa Road, following for a short distance the new and spacious King George's Avenue, which forms a new route to the railway station, there are at a little distance on the right from the main road, first the new buildings of the British High School for Girls, then the Bezalel School of Arts and Crafts, noticeable for the *Menorah* or seven-branched candlestick that surmounts its highest roof, which contains also a small museum, and next the large Ratisbonne Monastery or Convent of St. Pierre, founded by Father Alphonse Marie Ratisbonne, a converted French Jew. Adjoining this

monastery is the attractive and beautifully situated Jewish suburb of *Rehavia*, and still further the Monastery of the Holy Cross or *Deir el Musallabeh*. This lies in a valley and is believed by many to be built over the spot on which the tree from which the Cross was made, grew. The interested may see the hole from which the root of the tree is said to have been torn. The monastery was founded by the King of Georgia, Tatian, in the fifth century, and his portrait appears over the inner portal of the church. The present building dates in part from the seventh century, and contains an exceptionally fine mosaic floor, the purple stains on which, we are told, are the blood of the Christians who took sanctuary there and were slain by the soldiers of Chosroes, King of Persia, early in that century. In the thirteenth century the Sultan Bibars converted the building into a mosque, which was after a generation restored to its former use. In 1644 the building was restored by Leontatian, King of Georgia. The church is a Byzantine building. Among the traditions connected with the site are that Adam was buried there and that Lot lived there.

Travellers who enter Jerusalem by railway come from an entirely different direction. The railway after passing Lydda turns due south, and it is from the south-west that it approaches the city. From the railway station there are now two roads to the town. The older one follows the last half-mile of the road from Bethlehem and brings the traveller to the Jaffa Gate. The more recent and pleasanter one turns sharply to the left on leaving the station and running through the olive trees which border the Nikoferia Road, the last remnant of the olive woods that once surrounded Jerusalem, ends at the post office. Taking the older road first. Slightly behind the point of junction with the station approach is the Ophthalmic Hospital of the Order of St. John, supported by British funds, an institution of which the richest city in the world might

well in all respects be proud. The hospital lies in the side of the hill that slopes down into the valley of Hinnom. Farther back is the barren *Jebel Deir Abu Tor*, a part of the same hill, the Hill of Evil Council of the Franks. This name, which is borne by the whole of the hill, including the railway station on the one side and the slope down the valley of Hinnom on the other, is derived from a fourteenth-century legend to the effect that Caiaphas had a country house there and consulted in it as to the means by which Jesus was to be caught and killed. The side of this hill towards the valley is filled with caves and rock-tombs, many of the latter being extensive, with a number of chambers and stone doors. These were the abode of hermits in the earlier Christian period, and later of the poorer inhabitants of the district. Of these tombs the best known are *El Ferdus* or Paradise, marked in the earlier maps as *Carnelium* or the Charnel-house, a large half-open grotto with shaft-tombs around and supported by one great pillar. Latin tradition identifies this place with *Aceldama* or the Field of Blood, the Potters' Field bought with the price of the betrayal of Jesus. Somewhat lower down the valley is the Greek site for the Field of Blood, another large family tomb consisting of a vestibule, a large domed chamber and a number of smaller ones opening out of it. One of these smaller chambers contains a sunken grave in the form of a human body. Close by this tomb is the Apostles' Cave, another large tomb with tracings of carvings and frescoes in which, according to a late tradition, the Apostles took refuge while the Crucifixion was taking place. This tomb is now a Greek chapel—a convent building adjoins. Two smaller chambers within it are pointed out as the tombs of Caiaphas and Annas.

Opposite the Ophthalmic Hospital is being erected the Scottish Church Memorial Chapel to the Scottish soldiers who fell in Palestine. The valley of Hinnom, which the road skirts for a short distance on the left and then crosses

on an embankment built to form the *Birket es Sultan*, lies below. There Moloch was worshipped and to him the idolaters were accustomed to pass their children through the fire. Possibly on account of these rites, possibly because of the fires in the valley in which the refuse of the city was burnt, it became known in course of time as Gehenna, the synonym for Hell. To-day it is known as *Wady er Rababy* or Fiddle Valley. In the days of the Tribes of Israel the valley formed the boundary between Judah and Benjamin. High above the valley on the other side, just outside the wall of Jerusalem, a stretch of which now comes into view, is Bishop Gobat's School, founded by the second Protestant Bishop in Jerusalem for Palestinian boys, with the Church of the Dormition towering above it. In the grounds of the school and in the Anglo-German Protestant Cemetery, which adjoins it, are to be seen the great rock cuttings accepted by archæologists as the foundation of the original city wall. Here was the Tower of the Furnaces of Nehemiah, and in the school the base of the tower itself can be seen.

The *Birket es Sultan*, an artificial pool formed by a dam across which the road runs over the valley of Hinnom, is believed to have been constructed in the twelfth century when the Crusaders held the city and to have been repaired by the Sultan Suleiman 400 years later. The pool was for the 'common use of the town,' and being built under the direction of the Teutonic knights it was for long known as the German Lake. A contemporary inscription at the *Birket* records the restoration by Suleiman. The weekly cattle market is now held at the side of the pool. On the other side of the *Birket* is the so-called Montefiore Colony, a Jewish settlement which has grown around the *Mishkenoth Shaanaim* or Dwelling-places of Ease, almshouses founded out of a legacy by Judah Touro, an American Jew, and supplemented by the generosity of Sir Moses Montefiore, the Anglo-Jewish philanthropist of

the last century. These were founded in the year 1852. The ancient aqueduct, attributed to Pontius Pilate, which brought water to the city, runs immediately in front of these almshouses before it crosses the *Birket es Sultan*. Behind the settlement is a ruined windmill, the first to be erected in Palestine, due also to the munificence of Sir Moses Montefiore, and also the so-called Herod's tomb, an Herodian tomb and sarcophagus popularly attributed to one of Herod's wives. From the *Birket es Sultan* to the Jaffa Gate is perhaps a minute in a car.

The alternative road from the railway station to the town crosses, as has already been mentioned, the olive groves on *Nikoferia*, giving an excellent view of the city with its medieval wall, its towers, minarets and domes on the right and the attractive new suburb of *Talbieh* on the left. On both sides of the road are open fields, the only building until its end is reached being the newly erected Istituto Biblico, a Catholic school of Biblical studies. Opposite on the other side of the road the headquarters for the Middle East of the Young Men's Christian Association are in course of erection, and farther back on the top of the hill the Opera Cardinal Ferrari building, an Italian educational institution, stands out. At the end of the road there is a sharp turn before the short and steep hill to the post office is climbed. Right in front before the turn is a Moslem cemetery with the *Birket Mamilla* in its midst. The making of this reservoir is attributed to King Ahaz. The pool is 290 feet by 190 and is partly hewn out of the rock and partly built up of masonry. The water that collects in it used formerly to flow by a conduit into the Pool of Hezekiah within the city. The name is derived from the early Church of St. Mamilla of which traces can still be found in the neighbourhood. In the cemetery is a small building which from the inscription over the doorway covers the grave of the Amir Ala ed Din, 'Aidi Ghadi ibn Abdallah

el Kebeki, who died in the year A.D. 1289.' The cenotaph within looks more like that of a Crusader than an Amir. Three alternative identifications of the occupant of the grave are given. According to one he was a negro of immense strength who once with one blow cleft his opponent from crest to feet. A similar feat was attributed to Godfrey de Bouillon. The second story is to the effect that the hero in whose charge Jerusalem was left after its capture by Saladin is buried there. The date of the inscription is, however, a hundred and two years later than the fall of the city to the arms of Saladin. The third attribution is to Johha or Abu Nowas, a jester famous in local folklore.

The road from the Damascus Gate, that on the right of the two that face the traveller as he leaves the city, leads to the north of Palestine and Syria through Nablus, Jenin, and Nazareth. Immediately facing him as he passes from beneath the shadow of the Gate is the imposing German Hospice of St. Paul, now the head-quarters of the Government of Palestine. Behind the Hospice is a little cul-de-sac at the end of which is the Garden Tomb, a site that has of recent years secured from certain Protestants acceptance as the place of burial of Jesus. The identification has been attributed to General Charles George Gordon, 'Chinese Gordon' and 'Gordon of Khartoum,' who spent some time in Palestine during the last years of his life. A tomb in a garden was required. A garden belonging to a Greek resident was found and in the garden after a certain amount of clearance a tomb. The tomb is in the side of a small hill which has at times been used as a quarry and at others as the medium in which tombs could be cut. The tomb which is the centre of attraction cannot, according to the archæologists, be earlier than A.D. 300, and therefore could not have been that of Jesus. A short distance farther along the road are the buildings of the head-quarters of the Dominican

Fathers, the Monastery of St. Stephen—in Jerusalem this Order devotes itself to learning and especially archæology. Its specialist library is undoubtedly the best in Palestine. In the grounds of the monastery are many rock-tombs. The two churches within the enclosures are built on the sites of the two churches of St. Stephen, the older one erected by the Empress Eudocia in the fifth century, which was destroyed in 637, and the smaller one, built by the Greeks a century later, restored by the Crusaders and destroyed at the end of the twelfth century, near the supposed place of the martyrdom of St. Stephen. The Empress herself died in Jerusalem and was buried close to her church. The Dominicans built the present churches on the plan and site of the older ones, using as far as was practicable the original foundations. From the nave of the larger one a few steps descend to an underground altar.

Not many yards farther and a turning branches off to the left. At the point thus formed there is a huge building stone *in situ* lying level with the road and railed round to protect it against vandals. This is one of the stones of the third or outermost north wall recently re-discovered, which has been traced for some distance east and west, the greater part of which has after careful examination been covered again. The two roads at this point enclose the grounds of the temporary habitation of the English College. Some short distance along the side road is the Government Department of Antiquities, including the small but very interesting Museum of Palestinian Antiquities and the head-quarters of the British School of Archæology. Returning to the main road the next building on the right is St. George's School and then St. George's Close and Cathedral. This church is not properly a cathedral, for the Church of the Holy Sepulchre is the cathedral church of Jerusalem. But St. George's contains the throne of the Anglican Bishop and is the centre of

his jurisdiction. St. George's is the collegiate church of St. George the martyr. The church which was consecrated in 1898 owes its existence to Dr. Blyth who was then the Anglican Bishop in Jerusalem. The bishopric was founded in the year 1841 as a joint British and Prussian endowment, the Queen of England and the King of Prussia to make alternate nominations. This arrangement came to an end in 1881 when the bishopric fell into abeyance. Six years later the office was revived, but as a purely Anglican one. A turning in the main road which runs behind St. George's leads to the so-called Tombs of the Kings (in Arabic *Kubur es Salatin* or Tombs of the Sultans), a large series of rock-cut tombs, approached by a wide staircase, that gives traces of such magnificence as to justify comparison with that of Mausolus, so famous that the term Mausoleum is derived from his name. There is little doubt that this mausoleum is the tomb of Helena Queen of Adiabene, her son Izates and his family of twenty-four sons and that the beautiful sarcophagus now in the Louvre was that of Helena herself. When the sarcophagus was opened last century a skeleton was found therein, but it quickly turned to dust. Adiabene was a district in Mesopotamia whose King Izates adopted Judaism in the first century of the present era. His mother Helena, who also became a convert, settled in Jerusalem and spent her life and fortune in good deeds and charity. Cinerary urns, lamps, glass and alabaster bottles, gold ornaments and other objects were found in plenty in the tomb and fragments of sarcophagi are still lying there. By the Jews this mausoleum is called the Cavern of Zedekiah and also the Tomb of Kalba Shebua, literally the Gorged Dog. Kalba Shebua, it is said, was a rich and generous man, famous for his kindness to the dogs of the city. But canine quadrupeds were not the only beings that had reason to be grateful to him and to honour his memory.

Retracing one's steps to the main road and continuing

along it, the group of buildings of the American Colony on the right is soon revealed. This colony, which is of a religious character, was founded in 1881 by Horatio Spafford, a Chicago lawyer, and his wife. Its members are for the most part American or Swedish citizens. A little distance farther the road crosses the valley of the Kidron, at this point known as the *Wadi el Joz* or Valley of Nuts. This also is full of rock-tombs, the most famous of which is that of Simon the Just, an important place of Jewish pilgrimage. Simon was the High Priest who is supposed to have surrendered the city to Alexander when he invaded Palestine. Of him it was related that whenever he entered the Holy of Holies on the Day of Atonement a figure in white received him and accompanied him until he left the shrine. But on one occasion the figure was clothed in black and left him as soon as he had entered the inmost shrine. A week later Simon was dead. There is a poetic account of Simon in the book of Ecclesiasticus which testifies to his manly beauty :

‘ He was as the morning star in the midst of a cloud, and as the moon at the full : As the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds : and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer : As fire and incense in the censer and as a vessel of beaten gold set with all manner of precious stones : and as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds. When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garments of holiness honourable. When he took the portions out of the priests’ hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus.’

In an earlier passage the public works of Simon are described :

‘ In his life repaired the house again, and in his days fortified the temple : and by him was built from the foundation the double height, the high fortress of the wall about the temple : In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass : He took care of the temple that it should not fall, and fortified the city against besieging.’

In Jewish folklore his life is connected in many ways with the end of an era. Until the end of his priesthood the right hand of the High Priest always drew the lot for the scapegoat. After his time the honour varied between right and left. Until after his death the scarlet thread on the horn of the scapegoat invariably turned to white in token of the divine forgiveness of the people’s sins. After him it often failed to change. In his days the golden candlesticks in the holy place burnt without intermission. After his death the light was often out. In his time two faggots a day were sufficient to keep the fire on the great altar of burnt offering alive. Afterwards piles of wood were insufficient.

About two centuries ago the people of Jerusalem were fainting for lack of rain—Jews, Christians and Moslems all fasted and prayed and mortified themselves, but in vain. The children of all communities were starved so that their cries might melt the heart of Allah, but it remained hard as stone. The schoolchildren marched in procession, singing prayers, but there was no response. At length the rumour spread that the people were being punished for their wickedness in permitting Jews to live among them in the Holy City. The Governor sent for the Chief Rabbi and warned him that unless rain came within three days all the Jews would be expelled from Jerusalem. For two days the heavens remained as brass unaffected by the cries and tears of the Jewish people. On the third day the sun rose again, but not a speck of cloud marred the serenity of the sunlit sky. The Chief

Rabbi summoned the Jews, bade them clothe themselves against rain, and follow him to the tomb of Simon the Just, to thank God for the end of the drought that was at hand. The sentries at the gate mocked at the Jews clad in heavy clothing on a burning day. But while the Jews were offering thanks at the tomb of the saint, the heavens opened and the rain poured down. And as the Jews re-entered the city the sentries who had mocked them fell at their feet and begged their forgiveness.

A short distance eastwards of the tomb a quarry is shown. In this, Jewish tradition says, Simon used to teach and pray. Unfortunately for the sanctity of the spot, a defaced but legible inscription in the tomb shows it to have been that of a Roman matron, Julia Sabina.

After crossing the bridge the road turns to the right running up Mount Scopus. But a few yards beyond the angle thus formed another road turns off almost at right angles on the left. This is the main road to Nablus. From the top of Mount Scopus, from the road anywhere between the Hebrew University and the Empress Augusta Victoria Hospice can be seen one of the most wonderful and beautiful views disclosed to human eyes. Nowhere else is there such a combination of natural beauty and historic interest. The ascending traveller turns his eyes to the right and sees almost sheer below him the Valley of Jehoshaphat with its unnumbered tombs dating from the dawn of history until the present day, and on the other side of the valley, on the top of a precipice, rises the perfectly preserved medieval wall of the city with its hundred historic domes and minarets and the thousand ordinary domes almost as picturesque on the further side. Turning his eyes forward he follows the course of the valley past Siloam, past Ophel, until at Job's Well the clustering hills from the distance close it to his view. Without moving from his position the traveller turns his head to the left. There also the land drops away rapidly from

the top of the hill on which he is standing. The land is bare, for it is the desert. There is not a sign of vegetation or of habitation. Smooth and brown rounded hills fall away as if the giant billows of an earth-coloured sea had suddenly become solidified. Each lower than the other until the valley of the Jordan is reached, a fall of 3,960 feet in fifteen and a half miles in a direct line. The green strip of the river banks, a ribbon of oasis in a light brown desert, is easily picked out on an ordinary Jerusalem day, as is also the blue surface of the Dead Sea where the Jordan flows into it. Then on the other side, just as the land falls away from the height on which the traveller stands, so it rises again tier on tier until the top of the fertile wall of the mountains of Moab is reached and the range of vision limited. So clear is the air, so near seem the distant mountains, that the onlooker feels instinctively when his eye reaches those mountain-tops that, but for the impediment they cause, the desert of Arabia, the twin rivers of Iraq and the endless fields of Persia far beyond would be disclosed to his gaze.

Before the Hebrew University is reached there is the British War Cemetery, where human art has combined with the grandeur and beauty of nature to create a resting-place for the heroic dead unequalled and unequalable. The British War Cemetery on Mount Scopus, both in itself and its situation, is worthy of its purpose. No higher praise is possible. Two thousand five hundred and thirty-four British dead lie buried here, from the British Isles and all of the Dominions, Jews as well as Christians. In its simplicity the cemetery is more imposing than any magnificence could make it. In the centre stands the Cross of Sacrifice and behind it, at the back of the cemetery reached by a flight of steps, the Stone of Remembrance. Behind the stone is the Memorial Chapel dedicated to men of all faiths and holding emblems of none. The bronze doors, the white marble altar-piece,

the mosaics in soft colours representing Victory and Peace, Aspiration and Hope, all merit careful examination. The names of 3,400 missing members of the Egypt Expeditionary Force are inscribed within the chapel.

Where the dead now rest Titus 1,860 years ago pitched his camp in preparation for his final assault on Jerusalem, into whose streets he was able to look from this eminence.

A short distance beyond the cemetery the buildings and grounds of the Hebrew University are reached. In the grounds overlooking the valley of the Jordan and the mountains of Moab is a large amphitheatre constructed for open-air meetings. The nucleus of the University buildings is the former residence of Sir John Gray Hill. New buildings have been added and others are in course of erection, and several faculties have been at work since the formal opening of the University by Lord Balfour in 1925. After leaving the University—there are buildings on both sides of the road—the road dips and after a short distance the Kaiserin Augusta Victoria Hospice (completed in 1910)—the head-quarters of the British Military Administration and for a time that of the Civil Administration and until the earthquake of July, 1927, the residence of the High Commissioner—is reached. This, one of the largest buildings in Palestine, occupies a unique situation, surrounded by gardens and woods, with the unrivalled view to the east and the south-east unimpeded. The rooms in their size and decorations are palatial. The view from the tower ranges for miles in all directions. This building was unfortunately so damaged by the earthquake that it is doubtful whether it can ever again be inhabited. From the top of the tower can be seen, not only the whole of Jerusalem, but *Mar Elias*, some of the churches of Bethlehem and the Herodium beyond. In the south-east Transjordan as far as Kerak and farther north on the other side of the Dead Sea the

valleys of the Arnon and the *Zerka Main* can be clearly discerned.

The Mount of Olives, at its highest point, the village of *Tor*, is 2,693 feet above sea-level. The mountain consists of three heights, *Scopus* which has already been mentioned, the central height on which *Tor* is situated, and the southernmost, the Mount of Offence or of Corruption, on which Solomon raised altars to his heathen gods. The Mount of Olives of course looms large in the Biblical narrative. It is mentioned repeatedly in the history of David and in the New Testament. According to the Rabbis, at times at which the city was not large enough to hold its population, temporary as well as permanent, an overflow city, a camp, was established to the north as far as the present village of *Tor*. It was on the Mount of Olives that the Red Heifer was burnt and its blood sprinkled towards the city, and it was to the Mount of Olives that the *Shechinah* or Divine Presence passed when it left the Temple. With such connexions it is not surprising that whenever the opportunity offered, churches, monasteries and convents, many in number, were erected on this hill-top. They were often destroyed in the vicissitudes the country and the church suffered, but only to be re-erected. And the mount, from its summit to its foot at Gethsemane, has for centuries been venerated as holy ground. The northernmost portion of the central height is known as *Kurm es Saiad* or Vineyard of the Hunter, and also as *Viri Galilae* from the passage in the first chapter of Acts: 'Ye men of Galilee, why stand ye gazing up into heaven?' The men of Galilee to whom reference is made are supposed to have been standing on this part of the hill at the time and two pillars mark the spot. A large part of the *Viri Galilae* is occupied by the summer palace of the Orthodox Patriarch and its grounds, in which many antiquities, mostly Byzantine, have been found. In close proximity are the so-called



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catacombs, a large range of underground rock-tombs, originally for the most part, if not entirely, Jewish, but afterwards to a very great extent adapted to Christian burial.

On the central point of the mountain stand out prominently the Orthodox buildings, for most part Russian, in particular the church built on the foundations of an early one, the hospices, and above all the Russian Tower, a square belfry, standing alone and containing numerous bells of all sizes. The place of Ascension on the site of a church built by the Empress Helena in the fourth century is said to be marked by a mosque erected in 1617 whose minaret fell in the earthquake. Within this mosque is shown a footprint—there were formerly two—made by Jesus just before the Ascension. The Russian Tower, the most noticeable feature of the landscape, is composed of six stories and is 214 steps high. It dates from the year 1887.

A little farther south is the group of Latin buildings, a Carmelite nunnery, the Church of the Credo, and the Church of the Paternoster. The former church is partly underground. The original building there also was due to the architectural munificence of the Empress Helena, built 'over the grotto in which Jesus initiated His disciples into the secrets of His doctrines.' Here later the Creed was drawn up by the Apostles. The first Church of the Paternoster was erected at the instance of Peter the Hermit to mark the place where, according to contemporary tradition, Jesus gave utterance to the Lord's Prayer. The present building dates from the year 1868, and was erected by the Princess de La Tour d'Auvergne. Many antiquities found in the neighbourhood are housed in the building. A cloister surrounding the Princess's tomb has also been erected, and on tablets on its walls the Lord's Prayer is inscribed in thirty-two languages.

Immediately south of the village of *Tor* are the Tombs

of the Prophets, a number of old rock-cut tombs, now Russian property, which are held in veneration by the Jews. Between the Latin Buildings and Bethany, which is over the side of the hill, is a Crusaders' ruin over which a Franciscan chapel has been built. This is believed to mark Bethphage where the disciples found the ass on which Jesus rode into Jerusalem. A monolith found here marks the spot at which Jesus met Martha and is known as 'The Stone of Meeting.' The monument was covered with frescoes and inscriptions in Latin which supported its attribution, but were, however, wantonly destroyed half a century ago. The inscriptions and decorations were believed to date from the Latin Kingdom. In the grounds of the church is buried under a cypress tree the heart of that Marquis of Bute whose adoption of Catholicism caused so great a sensation in Victorian England.

From opposite the Post Office there runs a road to St. George's Cathedral, where it strikes at right angles that which leaves the Damascus Gate for Nablus and the Mount of Olives. It skirts the Russian enclosure on its left and on the same side of the road passes the Evelina de Rothschild School and the Italian Hospital. This latter building stands at an angle made by two turnings from the main road we are now following and at a point where six roads meet. The road that forms the farther boundary of the Italian Hospital runs through *Mea Shearim*, a not very attractive Jewish suburb. Beyond this towards the right is a far more prosperous and comfortable-looking suburb of picturesque Bokharan Jews, and still farther, midway between this settlement and the road to Nablus, are the Tombs of the Judges. These are a group of rock-hewn tombs with a large entrance, forecourt and vestibule. It is improbable that these tombs have any connexion with the judges of Israel. The suggestion that later judges, members of a Jewish Court of Justice, are buried there is more probable. The

Jews call them the 'Tomb of Seventy,' that is to say, the members of the Great Sanhedrin, which is also to some extent possible, for the tomb is probably contemporary with that body. Close to the other side of the Bokharan settlement is Abraham's Vineyard, a small house in a very large garden and vineyard founded by a former British Consul, James Finn, and his wife, two generations ago, as a place of employment for workless Jews, now an industrial school for boys. Under the house is a Roman columbarium, and in the grounds are a number of ancient winepresses. On the other side of Abraham's Vineyard, on the continuation of the road that runs through *Mea Shearim*, is the Syrian Orphanage, a group of buildings of an old-established German-supported institution which maintains a number of Palestinian orphans and teaches them useful trades.

CHAPTER X

JERUSALEM: THE CIRCUIT OF THE WALLS

A WALK around the City Wall might well commence at the Jaffa Gate. Along the Jaffa Road until the corner is turned no place or object of special interest presents itself. Turning into Suleiman Road which skirts the city on the north-west the group of French buildings is immediately reached. These comprise the large hospice of Notre Dame de France, the French Hospital, and the Church of Perpetual Prayer where white-robed nuns make one continuous appeal to the Almighty. The road runs down-hill as far as the Damascus Gate, opposite which, as has already been mentioned, is the fine building of the Hospice of St. Paul's. A hundred yards past the Damascus Gate there is a doorway, easily seen from the road, in the rock immediately under the Wall of the City. This is the entrance to Solomon's Quarries, otherwise the Cotton Grotto or *Mugharat el Kettan* of the Arabs and the Royal Grottos of Josephus. These quarries extend at least 200 yards southwards, sloping towards the Temple Area, and are generally believed to be the source from which the stone for the Temple building was obtained. In the quarries there are half-hewn blocks left as if the work had been suddenly abandoned. The smoke-black of the lamps used by the workers can also be seen in niches, and the method of quarrying, by wet wedges of wood, can clearly be followed. The roof of this great cave is supported by large pillars.

From a sketch of a four-footed cherub which was found carved in a wall and is now in Paris, a Phœnician or Babylonian connexion has been suggested for these works. Sir Charles Warren held the view that the royal tombs of the House of Judah were in these caverns. The truth is that very little is known about them and practically nothing has been learnt since their discovery in the year 1852. Opposite Solomon's Quarries is a small hill crowned by a cemetery with two caves that have the appearance of eye-sockets. These are the Grotto of Jeremiah, from the tradition that he wrote his Lamentations there. A tomb within the enclosure at the foot of the hill has been attributed to Jeremiah since the fifteenth century. The hill itself is accepted as Calvary by many who reject the older site within the city, and from the support given to this theory by General Gordon, is often mentioned as Gordon's Calvary. There are many fragments at the foot of the hill of Crusading origin, and the Asnerie or stable where pilgrims kept their asses has been placed here. There are also several tombs and a large cistern. There is a tradition regarding the Grotto connecting it with Jeremiah to the effect that when Nebuchadnezzar was a poor, afflicted lad his future greatness and the misfortunes of the city were foretold by the prophet. The lad, flattered by the prophecy, in gratitude gave the prophet a safe-conduct that would preserve him unharmed from the future Babylonian hosts. This safeguard was presented in due course and honoured, but the prophet's request at that time that Jerusalem should be spared could not be granted. Jeremiah, however, received a promise from Allah that he would witness the restoration of the city. The existing desolation was so appalling that Jeremiah could not refrain from doubt. Thereupon he fell into a sleep that lasted a century. When at length Jeremiah awoke the skeleton of his ass, also restored to life, put on skin and flesh and began to bray and was in consequence

admitted to Paradise. The place in which Jeremiah slept this long sleep, so runs the legend, is now called Jeremiah's Grotto.

Opposite Herod's Gate two roads lead away, the one to the north-west, the other to the north-east. At the end of the former of these roads are the Tombs of the Kings, but long before them the new building of the American School of Oriental Research appears on the right. At the very threshold of the gate of this building recent excavations have disclosed a corner tower of a Roman wall. This wall is the newly discovered north wall which has already been mentioned. The tower here seen was apparently the Tower of the Women, of Josephus. The wall then took a sharp turn at right angles and it has been traced south under the present wall west of Herod's Gate and in continuation within the city. The discoveries have aroused a considerable amount of controversy. By some scholars it is contended that this is the lost Third Wall, and if this view is accepted it follows that the traditional site of the Crucifixion and Sepulchre within the present city wall is untenable. The discovery was in a sense not new, for more than one traveller in the nineteenth century mentioned stretches of the wall which were then above ground but were subsequently demolished to provide building stone elsewhere. The Austrian Hospice was to a considerable extent constructed of stones thus obtained.

At the Tower of the Storks the existing wall of Jerusalem forms a right angle and enters the Valley of the Kedron. The road itself bears off to the left and passing through Bethany, leads ultimately to Jericho and the Jordan. There are, however, paths closer to the wall by which the circuit can be completed. The Valley of the Kedron is now also known as the *Wadi Sitti Maryam* or the Valley of the Lady Mary, from its traditional connexion with the Virgin Mary. It is also known as the Valley of Jehosha-

phat. The belief, common to Jew, Christian, and Moslem, that this valley will be the scene of the Last Judgment goes back farther than existing records can show, and to this is to be attributed the thousands, probably millions of Jewish and Moslem graves that cover both sides of the valley. When the living and the dead are at length summoned, those who lie in these graves, or their friends, expect that they will have the advantage of being close at hand and will not be overlooked. The *Birket Sitti Maryam* or the Pool of the Lady Mary, also the *Birket el Asbat* or Dragon Pool, is a large open cistern of medieval construction close to St. Stephen's Gate between the road and the wall. The main road, which has meanwhile been turning away from the city, makes a sharp bend to the left at this point, and then also on the left is the half underground Church of the Virgin. In front of the road before the bend is the supposed place of stoning of St. Stephen, an attribution which has a brief life behind it. The Church of the Virgin or the Tomb of the Virgin, *Keniset Sitti Maryam*, marks the place where Mary is said to have been buried. The approach is down a flight of steps which leads to an open space, on the right of which is the passage to the Chapel of the Agony. Passing through the porch, the arches of which rest on four marble columns, there is another flight of steps leading to the church thirty-five feet below the level of the porch. One walled-up entrance it is thought admitted to the tomb of Queen Millicent of Jerusalem, who rebuilt the church in the twelfth century. In side chapels are shown the tombs of Joachim and Anne, the parents of Mary, and of Joseph, her husband. Near the centre of the nave is a sarcophagus, attributed to Mary herself. The Latins, the Greeks, the Armenians and the Abyssinians all have a share in this very holy place, where there is also a Moslem prayer niche, for the Caliph Omar is said to have prayed there. The Cavern of the Agony is the place where, according to Luke, the sweat of Jesus

'was as it were drops of blood falling down to the ground.' There are traces of frescoes on the wall. The first Church of the Virgin was built in the fifth century. The buildings were frequently destroyed and re-erected.

Within a stone's throw of the Church of the Virgin, on the left of the road, is the garden of Gethsemane, one of the very few gardens of Palestine, whose olive trees are believed by some to date back two thousand years and whose violets are the most famous, perhaps the only ones, in Palestine. The attribution of the site goes back to the fourth century. A flat rock is shown on which the Apostles Peter, James and John slept while Jesus prayed. A fragment of a column in the wall marks the place where Judas gave Jesus the kiss of betrayal. Many churches have been erected in this garden and their remains are widespread. A basilica of the third or fourth century has been excavated. The Greek garden of Gethsemane is farther up the hill-side and contains a modern Russian church with seven domes, perhaps the most incongruous building in Jerusalem.

The road is meanwhile leading away from the city and the Valley of the Kedron. On the opposite side from the Latin Church of Gethsemane, but a short distance farther, a path leads down into the bed of the valley. If this is taken, almost as soon as the traveller has got out of sight of the main road he comes to the striking Greco-Egyptian monument known as Absalom's Tomb or Monument. This pyramidal monument, cut out of the rock, has apparently been altered several times. Its attribution to Absalom dates only from the twelfth century. Previous to that it was known as the Tomb of Jehoshaphat, and still earlier that of King Hezekiah. Josephus mentioned a monument to Alexander Jannaeus in this neighbourhood and it is not improbable that this is the one. It does not appear ever to have held a sarcophagus. That it is the monument erected by King David to his son Absalom is most im-

probable. Behind Absalom's Tomb, lying underneath the Jewish Cemetery, is the so-called Tomb of Jehoshaphat, which may once have been a Christian chapel. Just beyond the Tomb of Absalom is another large rock-tomb or series of tombs, the Grotto of St. James. This is also apparently of Greco-Roman origin. In the sixth century it was believed that the Apostle James had hidden himself there after the arrest of Jesus, but by the fifteenth century it had become the Tomb of St. James. In reality the inscription shows these great tombs to have been the family tomb of the Beni Hezir, a priestly family mentioned in the first book of Chronicles. Opposite this Grotto of St. James is a great heap of stones, perhaps not noticeable in this land of stones, loose and fixed. This is also, so it is said, a tomb, that of Kolonimos, an eighteenth-century rabbi. An ascetic, he lived a life of penances and enjoined his friends not to grant him the honour of burial but to cast his body over the hill and leave it where it fell. The most he would allow was that the passer-by might cast a stone on it. Hence the heap of stones of to-day. Beyond the Grotto of St. James is the Pyramid of Zacharias, another rock-tomb, the fourth of this group of monuments. According to the Jews the Zacharias commemorated was the prophet who was slain by King Joash. The Christians, however, claim that the Zacharias was the son of Barachias mentioned by Jesus as having been slain between the Temple and the altar. The path is now in the midst of the great Jewish cemetery, partly enclosed and partly unenclosed, which stretches on the right to the edge of the Temple Wall and on the left half-way up the Mount of Olives. The graves are almost as the sands of the sea for multitude and date from the present day back to the opening of the Christian era, and probably farther. To be buried in the Valley of Jehoshaphat was the last wish of many a Jew, so that the dead not only of the city but from parts far and near were and still are brought there for sepulchre. The supersti-

tion persists that the bodies of all Jews will on the last day find their way to this vast cemetery so as to be ready for the resurrection.

After the next corner of the Wall has been turned, when the path is level with the *Al Aksa* Mosque, Ophel stretches away on the left. Much of this hill has been excavated and covered over again, and in the course of the excavations a good portion of the Biblical city has been unearthed. All that has been left exposed of the recent discoveries are a portion of the wall of the Jebusite city and the tower erected by Solomon to fill the breach which his father David made when he stormed the city. 'Solomon built Millo, and closed up the gap of the City of David his father' (1 Kings ii. 27). On the other side of the valley, on the lowest slope of the Mount of Offence, is the Arab village of *Silwan* or *Siloah*. Most of its houses are partly underground, the lower portions being composed of natural caves or ancient rock-tombs. Near the village there is a Roman bath with *teserae* of the Fifth Legion, and north of it a tomb probably contemporary with Absalom's Monument, which is known from its assumed Egyptian work as the Tomb of Pharaoh's Daughter. The Mount of Offence is identified with the Mount of Corruption of the second book of Kings on which Solomon erected temples to his gods. It is now crowned by a Benedictine Convent with a seminary of the United Syrians.

West of Silwan in the valley lies the Virgin's Fountain, whose modern name is derived from a fourteenth-century legend to the effect that Mary used to draw water and wash the clothes of the infant Jesus there. The spring is probably identical with Gihon where Solomon was anointed and proclaimed king. Sixteen steps lead down to a level platform and fourteen more to the water. From these steps the spring is called by the Arabs *Ain Um ed Derej* or the Spring of the Mother of Steps. Another name given to the spring is the Well of the Dragon from the local



THE JEBUSITE WALL, OPHEL

superstition that a dragon dwells within the spring and when he is awake stops the flow of the water. The intermittent stream is the origin of the suggestion that the water flows only when the dragon sleeps. One of the most interesting of the archæological survivals in Palestine is that of the underground channel which connects the Fountain of the Virgin with the Pool of Siloam farther down the valley. That this is without question the channel cut in the reign of Hezekiah and mentioned in the second book of Kings is shown by the inscription recording the completion of the work which was found in it by chance in the year 1880. The Pool of Siloam of to-day is the smaller of the two pools of this name. The larger one, a short distance away, has been filled in. By the Moslems this Pool is considered one of the two fountains of Paradise. The existing pool was probably formed by King Hezekiah and is therefore sometimes called the King's Pool, although it has of course been frequently altered and repaired. There are remnants of early buildings in the vicinity, a Roman bath-house, a paved street, parts of the wall of the Biblical Jerusalem, steps cut in the rock, and a basilica, probably that which the Empress Eudocia built in the fifth century and the Persians destroyed almost two hundred years later. This church was built in honour of the healing of the man blind from birth. South of the lower of the two pools can be seen an ancient mulberry tree where it is said the Prophet Isaiah was sawn in half. Still farther down the valley where it meets the Valley of Hinnom coming from the north-west is the *Bir Ayyub* or Job's Well. The connexion with Job is of course absurd. It derives from a not very ancient Moslem tradition. Another recent tradition connected with the well is that after the destruction of the Temple the Perpetual Fire was hidden in it until the time of Nehemiah. This well has been identified with Ein Rogel or the Fuller's Spring where Adonijah attempted to seize the kingdom

in the time of David, and the ancient fullers' vats near by support that identification.

If the road up the Valley of Hinnom is now taken the Tombs of the Karaites are passed on the right. This small and disappearing sect dates from a Jewish schism of the eighth century of the present era. The small Karaite community in Jerusalem has long been under a curse, so it is said, so that for generations it has been unable to count ten adult males in the absence of whom public worship is not legal. By now the sightseer is some distance from the wall round which it was his original intention to walk. To return to it he must climb the side of the valley on his right. If he does so and turns back to the Dung Gate due north of the Pool of Siloam he will find outside of that gate within a walled enclosure a whole series of early remains laid bare. Here are Roman buildings, a paved street leading direct to the Temple Area, a street of steps leading from that same area down to the bed of the valley and rock cuttings dating from the Second Temple. From the Middle Ages there are the ruins of the Church of St. Pierre in Gallicantu. The very modern church covers the site, according to ecclesiastical traditions, of the House of Caiaphas, and incorporated in it are underground rock dungeons popularly believed to be the Prison of Jesus. The road along the Wall is now resumed towards the south and the west. When the Zion Gate is reached, just before the wall takes a sharp turn to the north, there is a small group of buildings. Bishop Gobat's School and the Anglo-Prussian Cemetery have already been mentioned. Nearer to the wall are the Armenian, Latin and Orthodox Cemeteries, the Caenaculum and the Tomb of David, and the Church of the Dormition which towers above them all. In the Protestant Cemetery is a rock-cut scarp which was probably the base of the southern wall of the earliest city when it reached this point, and in continuation of this scarp towards the east are the foundations of a very early fortified tower.



THE VALLEY OF THE KEDRON, WITH JERUSALEM ON THE LEFT AND SILOAM ON THE RIGHT

The most interesting of all the buildings outside the Zion Gate is that in which are shown the Tomb of David and above it the Caenaculum or Chamber of the Last Supper. The building is part of an old Franciscan church, the form of which has not been much changed. A stone in the upper chamber marks the supposed seat of Jesus, and in the room below the spot on which the table of the Last Supper is said to have rested is marked. The supposed Tomb of David is closed to all but Moslems. The tradition connecting this neighbourhood with the Last Supper is as old as the second century. It is probable that there was a church there even earlier, possibly the first church to be erected and known as the Mother of Churches. It has always been a Christian Holy Place, and in addition to the Last Supper, the House of Mary the Mother of Mark, the Descent of the Holy Ghost, the washing of the Apostles' Feet, the Election of St. Matthew, the House of St. John, the death of Mary, and the Martyrdom and Tomb of St. Stephen, have at one time or another been located here. Adherents of all three faiths believe that the building covers the burial-place of David, but scholars without exception reject this attribution. Many legends have of course clustered round the Tomb of David. One, a tragic one, is connected with the building of the Wall of Jerusalem by the order of the Sultan Suleiman. When the work was completed he discovered to his great annoyance that the Tomb of David had been left outside, and as an offering to the supposed offended spirit of the King the architect was given as a sacrifice. More historically the Franciscan owners of the site were sacrificed, for when the walls were completed it was felt impossible to leave what was in effect a Christian fortress commanding the neighbouring gate and the Franciscans were compelled to exchange their property there for the Georgian Convent of St. Saviour close to the Holy Sepulchre. This was also to their advantage, for their position within the city was far more

secure than without. The present Moslem guardians of the site narrate that David himself appeared to one of their ancestors in a dream and confided to him that his tomb was within the Christian building. This dream was in due course reported to the Sultan, who, accepting it and its obvious consequence, immediately issued instructions for the seizure of the building and the appointment of the dreamer and his descendants as hereditary custodians. Benjamin of Tudela, a Jewish traveller who visited Palestine in the twelfth century, gives a different account of the discovery of the tomb. Two workmen engaged on the erection of a neighbouring well, he says, seizing their opportunity, found a stone which when raised disclosed a cave.

‘Thereupon one said to the other: “Let us go in and see if any money is to be found there.” They entered the cave, and reached a large chamber resting upon pillars of marble overlaid with silver and gold. In front was a table of gold and a sceptre and crown. This was the sepulchre of King David. On the left thereof in like fashion was the sepulchre of King Solomon; then followed the sepulchres of all the kings of Judah that were buried there. Closed coffers were also there, the contents of which no man knows. The two men essayed to enter the chamber, when a fierce wind came forth from the entrance of the cave and smote them and they fell to the ground like dead men, and there they lay until evening. And there came forth a wind like a man’s voice, crying out: “Arise and go forth from this place!” So the men rushed forth in terror, and they came unto the Patriarch and related these things to him. Thereupon the Patriarch sent for Rabbi Abraham el Constantini, the pious recluse, who was one of the mourners of Jerusalem, and to him he related all these things according to the report of the two men who had come forth. Then Rabbi Abraham replied: “These are the sepulchres of the House of David; they belong to the kings of Judah, and on the morrow let us enter, I and you and these men, and find out what is there.” And

on the morrow they sent for the two men, and found each of them lying on his bed in terror, and the men said : " We will not enter there, for the Lord doth not desire to show it to any man." Then the Patriarch gave orders that the place should be closed up and hidden from the sight of man unto this day. These things were told me by the said Rabbi Abraham.'

The Church of the Dormition, the Church of Our Lady or the *Marienkirche*, is a new building erected by the Emperor William in commemoration of his visit to Jerusalem in 1898. It was completed in 1910. Its design follows that of the Cathedral of Aix la Chapelle. In the church buildings is a museum of Palestinian antiquities. From the tower rising far above the city there is a wonderful view in all directions. A Church of St. John stood on the same site formerly. There is also a House of Caiaphas, a small Armenian chapel and convent in this group of buildings.

CHAPTER XI

THE WALL AND THE MOSQUES

AN Englishman newly come to Palestine wrote home to his children a description of the life within the city, and an extract from this description will well serve as an opening of this chapter.

‘A narrow street . . . with funny little open shops on each side, and sometimes arches across the street with houses built on them and sometimes gardens up in the air and sometimes goats feeding on the tops of the houses. There are all sorts of people in the streets, black, white, brown, yellow, and chocolate-coloured. There are Bedouins out of the desert in their burnouses, Arabs of the town in tarbushes, Greek popes in funny high hats, policemen in hats that look like black fezzes, white friars in sun-helmets and white clothes, and black friars in black clothes, without boots or hats, Galician Jews in long purple or scarlet velvet robes, fur caps and side curls, Jewish boys in funny felt hats and side curls, and Yemenite Jews who look like Arabs but have side curls, and there are many other funny-looking people besides. Then there are camels and lots and lots of donkeys and horses and motor-cars and mules and goats and sheep, black, white and black, and white.’

To say that the streets of Jerusalem within the walls are like a kaleidoscope would be to give expression to a truism, but even in a truism there is sometimes a truth. The streets are ill-paved and crooked. Along very few of them is it possible for a vehicle to pass. The houses are all

built of stone with flat roofs, often surmounted by a dome, and seldom with a window opening on to the street. The rooms within open on to an uncovered courtyard, which is only seen occasionally through a doorway. The two principal streets run from the Jaffa and Damascus Gates respectively and intersect. They divide the town into four quarters—the Moslem, Armenian, Jewish, and Greco-Latin. The modern streets for the most part follow the routes of their early predecessors. The cellars under many of the shops are the vaulted remains of Roman buildings which have been buried by the accumulated debris of centuries. For this reason it is of course impossible for many of the sacred rites that are shown to the eager visitor to be authentic.

The wall around the city is two and a half miles long and thirty-eight and a half feet high. It is pierced by eight gates, one of which, the Golden Gate, has been blocked for centuries. It was erected in the year 1542 in the reign of Suleiman the Magnificent—his name appears in an inscription at the Jaffa Gate—stones of all ages, the ruins of former buildings and fortifications, as is evident at a casual glance, being utilized. Parts of the wall in many places are, however, much older than the sixteenth century. The oldest is that which encloses the Haram area. Of this a portion is Herodian, and Byzantine and Saracen work can be seen elsewhere. Under the line of the present north wall ran an earlier wall, probably the second wall that of Nehemiah. Traces of this wall can be seen, huge stones running from the Jaffa Gate cutting off the corner to the Damascus Gate. Into the foundations of the present Damascus Gate has been built the top of an earlier one. The main, the best known of the gates, is the Jaffa Gate, otherwise the *Bab el Khalil*, the Gate of the Friend, that is Abraham, to whose city of Hebron the road from the gate leads. The principal hotels are within a short distance, either within or without the city. The gate stands at the

junction of two main roads, the one to Bethlehem, Hebron and Beersheba : the other to Ramleh and Jaffa. Within the city the main shopping street, that known by the name of David, runs direct to the *Haram al Sharif*. The neighbouring breach in the City Wall was made when the Emperor William visited Jerusalem in 1898. During a part of the Moslem period the Jaffa Gate was the only entrance which Christians were permitted to use. It is on the site of a very ancient gate, the Corner Gate which existed in the time of the Kings of Judah. In Moslem folklore Isa ibn Maryam, that is Jesus, will in the last days kill Antichrist there, although it must be mentioned that another school of Moslem thought indicates a well midway between Ramleh and Lydda as the exact spot where this incident will occur. Meanwhile inside the gate, on the left, are two small cenotaphs, the names of whose occupants have been lost. Some think that the architects of the city lie buried there. Others hold it to be the burial-place of a great Moslem warrior who lived in the time of either Nebuchadnezzar or Saladin. Still others claim that the remains of another Saladin who defended the gate against the Christians and whose head, after it had been severed from its body, clutched its scimitar with its teeth and withstood the enemy for yet another seven days and nights, lie there. According to Jewish tradition the great medieval Jewish poet Jehudah Halevi met his death outside of this gate. All of his life he had longed to behold the Holy City. When at length he was permitted to reach it his feelings took possession of him and he threw himself on the ground in an ecstasy of religious fervour, heedless of all around. It was impossible to warn either him or an approaching band of horsemen in time and it was there that the sweet singer and lover of Zion was trampled to death.

At the north-west angle of the wall inside the School of the Christian Brothers is the so-called Goliath's Castle

or *Kasr al Jalud*. This is in fact the remains of an ancient tower, probably Herod's Tower Psephinus, although part of it may go back to Maccabean times. It was near-by that the Assyrian army shouted defiance to Hezekiah and his people. Of the three gates in the North Wall the first is the New Gate or *Bab Sultan Abdul Hamid*, a very modern gate opened to give easy access to pilgrims to the Church of the Holy Sepulchre. Of all the gates of Jerusalem the most beautiful and attractive is the Damascus Gate, so called because the road that leads north from it ultimately reaches Damascus. This name is, however, modern. Until two centuries ago it was known as the St. Stephen's Gate, from the supposed connexion of St. Stephen with the neighbourhood. To the Arabs, however, the gate has a much older name, that of the Columns or *Bab el Amud*, from the street of Columns which in Herod's city ran from this gate across the city to the Zion Gate. Some fragments of these columns can still be seen. It was also once known as the Galilee Gate, for the road outside also leads to Galilee. In Biblical times it was apparently known as the Middle Gate and the Fish Gate. The third gate in the North Wall is known by the name of Herod or the *Harad Bab es Zahireh*, the Gate of Flowers. Opposite to the north is a large tree, the Crusaders' Tree, from the legend that it was planted by Crusaders, when the first breach in the wall of Jerusalem was made here by Godfrey de Bouillon. At the north-east angle of the wall is the Tower of the Storks.

St. Stephen's Gate or the Gate of the Lady Mary is the only gate still open in the east wall. The former name is derived from a flat stone outside of the gate on which, according to a late tradition, St. Stephen was martyred; the latter from the several sites connected with the Virgin Mary in the neighbourhood. It is called by the Moslems *Bab el Asbat* or the Gate of the Tribes, from the *Birket Asbat Beni Israel*, the Pool of the Tribes of the Children

of Israel, more commonly called the *Birket Israel* in the neighbourhood. A fourth name is the Gate of the Lions, used by the Jews, and derived from the two stone lions above the gate. The story told regarding these lions is that the Sultan Selim dreamt that he was being torn to pieces by four lions. The professional diviners were unable to interpret the dream satisfactorily, but a sheikh from a distant part when called in elicited that the Sultan proposed to punish the inhabitants of Jerusalem for their refusal to pay taxes. The sheikh warned the Sultan against the contemplated sacrilege. The influence of the sheikh led the Sultan to make a pilgrimage to Jerusalem, and as a consequence he determined to have the walls of the city rebuilt. The two stone lions are a memorial of the dream that led to the rebuilding of the walls. The Crusading name of the gate was the Gate of Jehoshaphat from the valley that runs past. In the gatehouse is shown the imprint of a footprint believed to be that of Jesus.

Farther along in the same wall is the Golden Gate, which has been walled up since 1530 and almost completely closed for more than eleven centuries. The Golden Gate is a double gate which if open would lead direct into the *Haram al Sharif* or Temple enclosure. By the Arabs it is called *Bab el Dahiriyeh*, the northern arch being known as *Bab et Tobeh* or the Gate of Repentance, and the southern as *Bab er Rahmeh* or the Gate of Mercy. It is probable that it occupies the site of the Shushan Gate which led to the Temple of Herod. The generally accepted view is that this gate was one of the many architectural works in Jerusalem of the Empress Eudocia in the fifth century, but it has also been suggested that this is the only survival of the attempt to rebuild the Temple in the time of Julian a century earlier. The great monolithic doorposts are even said to have been the gift of the Queen of Sheba to King Solomon. During the Latin Kingdom the gate used to be opened on Palm Sunday and the Festival of the

Raising of the Cross, and it was through it that the procession carrying palm branches passed from the Mount of Olives and the Patriarch rode on an ass over a carpet of costly garments. Until the fifteenth century the wooden doors still survived, and Christian pilgrims who had unlimited faith in the wood as a prophylactic against apoplexy, falling sickness and plague, eagerly offered large amounts, or if they were penniless ventured their liberty and even their lives to obtain a fragment of it. The modern tradition is or was, recent events may have destroyed it, that when the Christian conqueror comes he will enter Jerusalem through the Golden Gate.

In the South Wall there are two gates, the Dung Gate and the Zion Gate. Near the former the sewage of the city flowed out two thousand years ago as to-day. It is also known as the Gate of the Moghrebins or the Moors, from the Moroccan settlement in its vicinity. The Zion Gate is also known as the Gate of the Prophet David, from the supposed Tomb of David outside of it. It was built in 1542, like the remainder of the wall, of stones used in much earlier buildings. One of the stones incorporated in this gate is dated A.D. 1115, and records a victory of the Emperor Trajan. The Zion Gate is almost at the south-west angle of the wall. After that corner has been turned there is no entrance before the Jaffa Gate is reached, but on the edge of the opening in the wall south of that gate rises high the massive citadel, also known as the Tower of David. David had certainly nothing to do with this building or any of its predecessors, but Herod just as certainly had. Situated at the most vulnerable point of the old Jerusalem, there seems always to have been a fortified building here. In Nehemiah's time it was the house of the Governor. Herod built his palace there, a palace that was also a fortress. The three great towers of this palace he named Mariamne in memory of his murdered wife, Phasaelus in memory of his brother, and Hippicus in

that of one of his friends. The foundations of one of the towers, probably Phasaelus, are to-day the foundations of the tower of the citadel. This tower of Phasaelus was accepted as the Tower of David, by which name it is still often called, by the Christians who settled in the Roman city of *Aelia Capitolina*. In the Middle Ages it was called the Castle of the Pisans. The interior has been put in order and the place is now utilized for exhibitions, receptions and garden-parties. Opposite the citadel within the city is Christ Church, the first English church built in Jerusalem, behind which are the remains of the ancient Church of the Three Maries, built where Jesus met the three Maries after his resurrection.

Entering Jerusalem at the Jaffa Gate, or by the gap in the wall at the side of it, first a square or open space by the side of the citadel is crossed. The street at the farther side is David Street, which by a series of wide steps leads straight into the heart of the city. Half-way to the Haram enclosure David Street is cut across by a road running at right angles from the Damascus Gate to the Zion Gate. At the point of intersection this is called the Spice Market on the left and the Way of the Zion Gate on the right. The continuation of David Street beyond this point of intersection is the Street of the Chain. It ends at the Gate of the Chain of the *Haram al Sharif*. David Street is already the *Suk* or the Bazaar, and the farther one penetrates into the city the more picturesque the bazaars become. Little open shops on both sides of a narrow roadway along which pedestrians of every race and clime intermingled with donkeys and camels in one limitless moving kaleidoscopic crowd, heaped with their produce, perhaps richly coloured tissues from India, Persia or Damascus, or spices from the East, or gaily decorated harness and saddles for horse, donkey, and camel. Even the more ordinary groceries and vegetables seem strangely oriental to the Western eye. The half-covered



THE CITADEL, JERUSALEM

streets are in semi-darkness except where here and there a dazzling beam of sunlight escapes past the side of a building or between two neighbouring arches. As the utilitarian West advances the picturesqueness of the East recedes. In Palestine itself the West has made great progress in recent years, seldom if ever bringing beauty in its train. The *Suk* of Jerusalem is fortunately still untouched by the vandal, but no one can say how long it will remain so. For the present, however, he who enters it still finds himself in the Orient.

Behind the Central Hotel, the last building before David Street is entered, is the Pool of Hezekiah, also known as the *Birket Hammam el Batraq* or the Pool of the Patriarch's Bath, a large artificial reservoir 240 feet by 140. It has been suggested that this pool formed part of the moat which lined the ancient City Wall. The first certain mention of the pool was by Josephus, according to whom the Roman legions encamped close by in the year A.D. 70. By him the pool was called Amygdalon. The supposed connexion with Hezekiah has been forgotten. By the Crusaders the pool was designated Bathsheba's Bath, and the House of Uriah was also identified. If, however, the Pool of Hezekiah is identical with the 'old pool between the two walls' which was old even in the time of Isaiah, then it may go back to the beginning of Biblical history. The pool is still filled by an ancient conduit coming from the *Birket Mamilla*.

There is no doubt that *Al Haram Al Sharif*, the August Sanctuary, the great open platform, in part natural, in part artificial, on which the two great mosques of Palestine stand, the second holiest site of Islam, includes the site of the Temple of the Jews. This is disputed by no one. The only difference arises as to the exact part of the platform on which the Temple was erected. Here the Temples of Solomon, of Zerubbabel and of Herod stood, and it was here that the last of the three was destroyed

by Titus' soldiers. On the site of the Temple Hadrian erected his Temple of Jupiter. For centuries the site lay desolate, the receptacle of rubbish and of filth, purposely desecrated on account of its sanctity to the Jews, and it was in this state that Omar found it when, as we are told, the Caliph was so overcome at the sight that he commenced to cleanse it with his own hands. Omar erected a temporary place of worship over the central rock from which, according to Moslem tradition, Mahomet ascended with his steed to heaven. In the year 691 the present central building, the Dome of the Rock, one of the most beautiful existing, was completed by Abdul Malek, and two years later the Mosque al Aksa at the far end of the platform. In the year 811 the older building was restored and somewhat altered by Abdullah el-Imam el Mamun. In 1016 the great dome collapsed and was replaced by the Caliph Hakim. Eighty-three years later Jerusalem passed into the hands of the Christians. By them the enclosure and its buildings were retained for religious purposes. The Dome of the Rock became a church, the altar being placed on the sacred rock itself. This church was known as the Temple of the Lord and from it the Order of Knights Templar was derived. Moreover, this mosque was taken as the example which was followed by Christian architects throughout Europe, as witness the Temple Church in London and churches in Aix la Chapelle, Metz, and elsewhere. The Mosque al Aksa was transformed into the palace of the Templars whose church the Dome of the Rock was, and was known as the Palace of Solomon. In 1187 the Christians were driven from Jerusalem and Saladin immediately restored both buildings to their former Moslem use. All traces of the Christian occupation were removed, with the one exception of the wrought-iron screen within the Dome of the Rock, and new improvements and decorations introduced. Both buildings have remained in Moslem use ever since. Suleiman the Magnificent, to which great



THE DOME OF THE ROCK AND THE MOUNT OF OLIVES UNDER SNOW

Sultan Jerusalem owes her walls and other buildings, turned his attention to the Dome of the Rock also. By him it was to a large extent renovated. At the present time the building is again being repaired and restored, by artists imbued with the building's history and beauty. Legend passes into tradition and tradition into belief around this site and its central rock. On that spot Adam was created, and on the rock he erected the first altar, on which Cain and Abel offered sacrifices. After the Flood Noah erected his altar on the same stone, and the waters of the Flood can still be heard in the hollow beneath. It was there also that Abraham's hand was stayed when he was about to sacrifice Isaac, and on the altar the ram caught in the thicket was sacrificed instead. Jacob's vision has been placed there. As the Threshing Floor of Araunah the Jebusite it was selected by David as the site of the Temple, and there as a preliminary he erected an altar and offered sacrifices to the Lord. From the rock, as has already been mentioned, Mahomet departed on his miraculous journey to heaven. The impression made by his head as he departed on his journey is still shown, as is also his footprint, although the Christians claim that the footprint is that of Jesus. Under the rock, which has no material support, the credulous will be told the souls of the Moslem dead meet twice a week in prayer. Others say that the rock rests on a palm tree which is watered by the rivers of Paradise. In the southern wall of the Dome of the Rock there are two small slabs of marble whose veining resembles two birds perched on opposite sides of a vase. The story connected with them is that Solomon, one day sitting in his palace, overheard two pigeons talking to one another. The male bird was boasting that with one kick he could demolish Solomon's palace. Terrified when he learnt that he had been overheard by the king, he begged forgiveness. On his return his mate inquired of what he had been talking. 'The king overheard what I said

to you and begged me not to do it.' The enraged monarch, overhearing this also, thereupon turned both birds to stone. In the eastern portion of the enclosing wall a pillar has been built horizontally. On the morning when the last trumpet is blown a thread as fine as a hair will stretch from this pillar over to the Mount of Olives over which all men will pass. Jesus will sit at the Jerusalem end and Mahomet on the Mount of Olives. Those who are found faithful will cross in safety, but the faithless will fall to their doom in the valley of Jehoshaphat beneath. On the third class that is neither black nor white Mahomet will take pity. He will himself cross in the form of a sheep, concealing as fleas in his fleece the souls of those who are in doubt.

The *Haram Esh Sherif* or Temple Area, whose extent is thirty-five acres, one-fourth of Jerusalem within the walls, is surrounded by a wall in which much Herodian work still survives. Within this enclosure there are a number of buildings apart from the Dome of the Rock and the Mosque al Aksa. *Mastabas* with prayer niches, and fountains are numerous. Around the edges are rows of houses used both for domestic and official purposes. In the north-west corner are the old barracks; north of the Golden Gate is the so-called Solomon's Throne. Under the entire area there are innumerable cisterns. Seven gates open into the enclosure. The Dome of the Rock or the *Kubbet es Sakhra*, commonly but erroneously called the Mosque of Omar, is on a platform in the centre of the enclosure, 10 feet above its surroundings. It is unquestionably one of the most beautiful of the works of man. Its perfect proportions, its symmetry, its size, the simplicity of its style combined with the richness of its colouring, the wonderful tiles and glass and mosaics, its subdued light, all combine to make the visitor realize that he is in a house of God. Under the centre of the Dome is the *Sakhra* or Holy Rock, which is in effect the exposed



JERUSALEM UNDER SNOW

mountain-top from 4 to 6½ feet above the pavement and 58 feet long by 44 feet wide. This could not on account of its size have been the altar within the Holy of Holies, but it may have been the altar of Burnt Sacrifice, a theory that seems to be supported by the traces of the channel for draining away the blood which are said to have been found in the rock. The Crusaders erected an altar on this rock. Underneath is a cave, approached by eleven steps, which may once have been the entrance to a cistern or granary. Here Solomon's praying place is shown, and here Mahomet prayed in the company of all the prophets who had preceded him since Abraham. The well underneath the rock is the descent to Hades, and as such is known as *Bir el Arwah* or the Well of Souls. When Mahomet ascended to heaven he passed from this cave. The stone above endeavoured to follow him, but was restrained by the Archangel Gabriel, whose finger-marks are shown on it to this day. North of the Dome is a jasper slab which is said to cover the tomb of Solomon—probably the grave of some unknown Knight Templar. Mahomet is believed to have driven nineteen golden nails into this tomb. At the end of every epoch one falls out. When all have gone the end of the world will be at hand. Once Satan succeeded in extracting all of them but three and a half, but the Archangel Gabriel intervened and his fell work was frustrated.

Opposite the eastern door of the Dome of the Rock is a smaller dome, relatively a miniature of the larger building except that the spaces between the columns that surround it have not been filled in. It is said that in the larger building the similar columns were once unattached to their neighbours. This small building is *Kubbet es Silsileh* or Dome of the Chain, or *Mekhemeh en Naby Daoud* or Judgment Seat of the Prophet David. The Christians used to call it the Chapel of St. James. The earlier name is derived from the legend that in the time

of Solomon a chain was suspended from heaven over this spot. It had miraculous powers, for the true witness could hold it, whereas it invariably eluded the grasp of the perjurer. This building is of the same age as the larger one. Noticeable among the other buildings on the terrace are the *Kubbet al Arwah* or Dome of the Spirits, under which the bare rock can be seen, the *Kubbet al Khidr* or Dome of St. George, where Solomon is said to have tormented the Demons, the Pulpit of *Kadi Burhan ed Din* or the Summer Pulpit, where a sermon is preached every Friday morning during *Ramadan*, and the *Kubbet al Miraj* or Dome of the Ascension, built to commemorate Mahomet's miraculous journey from Mecca to Jerusalem.

The Mosque al Aksa, the second great mosque inside the Haram, the most distant shrine to which God brought Mahomet from Mecca, is said to have been founded forty years later than Abraham founded the Kaaba at Mecca. Its nucleus is, however, probably a church in honour of the Virgin Mary built by Justinian and converted into a mosque by Omar. Twice this mosque suffered severely from earthquakes, and after the second occasion, at the end of the eighth century, it was practically rebuilt. The ground plan of Justinian's basilica was maintained, but beyond a few capitals and columns little else survives. In 1060 the roof collapsed and had to be replaced, and extensive repairs had to be undertaken on several subsequent occasions. The Crusaders made many alterations, most but not all of which were reversed when the Saracens recovered the sacred site. It was at this time that the *Mihrab* or prayer recess in the south wall was constructed by order of Saladin, by whom Nureddin's handsome pulpit inlaid with mother-of-pearl and ivory was brought from Aleppo. Adjoining the Mosque al Aksa is the White Mosque, for the use of women, a building of the Knights Templar. The Mosque of Forty Witnesses was the apse of an early church. Inside the Mosque al Aksa is to be seen

a footprint of Jesus. The graves of the murderers of Thomas à Becket are shown near the main entrance. Inside the mosque also is the entrance to the *Bir El Warakah* or Well of the Leaf. The story narrated is that in Omar's day an Arab, having dropped his bucket, entered in order to recover it. At the bottom he found the gate of Paradise, which he entered and plucked a leaf from the Tree of the Limit on which the fates of mortals are recorded. On the floor of the nave near the entrance is a stone slab covering probably the grave of a Christian knight. In the popular imagination, however, one of the sons of Aaron lies buried there. Of two pillars joined by a bar, which was placed there as recently as the year 1881, it is held that whoever can squeeze between them will assuredly go to heaven. Colonel Conder managed to get through the narrow passage on one occasion, and so that there should be no followers and heaven possibly overcrowded, the bar was placed. That was Conder's opinion. In front of the mosque is the Sea or the King's Cistern, a large cistern hewn in the rock and supplied by the aqueduct from Solomon's Pools. This cistern, which is mentioned by Tacitus, is 738 feet in circumference and 40 feet deep. The roof of this great underground cistern is supported by pillars of natural rock, and its floor can be reached by a staircase.

North of the Golden Gate is the Throne of Solomon, a relatively modern structure. The legend believed is that Solomon died on this spot seated on his throne. In order that the demons who were in thrall to him should be unaware of his death he arranged that his dead body should be supported upright resting on his staff. It was only when a worm had cut through the staff and the body collapsed that the demons realized that they were free. In a small mosque on the left, *Kubbet Sherif es Sakhra*, is a piece of the Holy Rock which Nebuchadnezzar broke away and took to Babylon and the Jews brought back on

their return. East of the entrance to the Mosque al Aksa a flight of eighteen steps leads to the great vaulted substructures on which the southern part of the Haram enclosure rests. These vaults are very extensive and have not in recent times been completely explored. The Double and Triple Gates in the wall, now blocked up, led into these vaults. The architecture is clearly that of the Herodian period. The road through the Double Gate, which has not been very much restored, ran from the Pool of Siloam up into the Temple, and there can be little doubt that along this road and through this gate Jesus and His contemporaries often passed. The porch is now a Moslem place of prayer. In the south-eastern corner of the Haram Enclosure is another entrance to these vaults, in this part known as Solomon's Stables. At the bottom of the first staircase is a small room, now a Moslem oratory, containing the so-called cradle of Christ, in reality a niche for a Roman statue, lying on its side. It was here, according to medieval tradition, that the Virgin Mary stayed after the Presentation in the Temple. At the bottom of a second staircase are Solomon's Stables. In these vaults Jewish refugees hid while Jerusalem was being sacked by the Roman soldiery. Centuries later the Templars used the same vaults as stables, and the holes made to tether their horses can still be seen. Near a third closed gate, the Single Gate, the cradle of David is shown. Under these vaults is a series of passages and watercourses of which little is known. The buildings skirting the west and the south of the Haram are excellent specimens of Saracenic architecture.

If the Haram Enclosure is left by the Gate of the Chain first the *Mekhemeh* or Court House is passed on the left. This is an interesting vaulted building dating from the year 1483. At one end is a prayer recess, and in the centre a fountain. A little farther on the right is one of the several fountains with which the city is adorned. After a little farther distance a lane on the left is taken. This

passes between two handsome old houses, that on the right having been a boys' school since the Crusaders, the other once a girls' school, but since the time of Saladin also a boys' school. Always bearing to the left a labyrinth of squalid alleys is passed through until in a cul-de-sac a portion of the surrounding wall of the Haram Enclosure is reached. This is the *Kotel Maarabi* or Wailing Wall of the Jews, a remnant of the outer containing wall of Herod's Temple at which for centuries the Jews have kept an almost continuous divine service and perpetual mourning for the destruction of the Temple. The wall here is 59 feet above ground and 73 feet underground also, Herod's pavement being 40 feet below. One stone towards the south end of this portion of the wall is 24 feet long and 7 feet high. This is the lintel of one of the gates of Herod's Temple enclosure, the Gate of the Prophet or Barclay's Gate, after its American discoverer. The doorway, 28 feet high, is buried underground. A number of nails have been driven into the wall, the owners believing that thereby they have secured some share of its ownership. The practice is derived from the passage in the book of Ezra: 'Give us a nail in His Holy Place.'

To get to this end of the wall one's way has to be retraced somewhat. Just before the south-west angle is reached distinct traces can be seen in the wall of the spring of an arch which once carried a causeway across the Tyropoean valley, now filled with the debris of centuries. Far underground the stones of this arch have been discovered where they fell when the bridge was destroyed by the Romans in A.D. 70. The bridge was built by the Hasmonean kings to connect their palace with the Temple and destroyed first by Aristobulus on the approach of Pompey. Herod rebuilt it and laid a pavement over the remains of the earlier structure, beneath which some of the earliest stones have been found. This bridge led to the cloister of his Temple. The bridge was 50 feet broad and had a

span of 50 feet. The valley at this point was 65 feet below the original bridge and 42 feet below that of Herod. The arch is known as Robinson's Arch, after Edward Robinson, the American archæologist, who discovered it. With the Gate of the Chain the other principal entrance to the Haram Enclosure is the *Bab el Kattanim*, immediately opposite the main entrance to the Dome of the Rock. This leads from the *Suk el Kattanim* or the Bazaar of the Cotton Merchants, a vaulted bazaar in a tolerably good state of preservation, which, however, had been deserted apparently for centuries, and even now has not fully awakened.

CHAPTER XII

JERUSALEM: CHRISTIAN AND JEWISH

THE Church of the Holy Sepulchre lies to the right of Christian Street, the first principal turning out of David Street coming from the Jaffa Gate. To countless Christians this building is believed, with an intensity of faith through which the minutest chink of doubt cannot enter, to cover the scenes of the Crucifixion, the Holy Sepulchre, and the Resurrection. The identification is, however, extremely improbable. It was inconceivable for either an execution or a burial to have taken place within the city walls, and there can be little doubt that at the time of the Crucifixion this site was within those walls. The attribution, which cannot be traced earlier than the fourth century, is in all probability due to the erection on the site, a convenient one inside of the city, of a church in memory of the Crucifixion, which in course of time attached to itself the belief that it covered the place of the Crucifixion itself.

The discovery or selection of this site occurred in the reign of Constantine after his conversion and during the pilgrimage of his mother Helena. First, in the course of excavations a tomb was discovered and then the wood and the nails of the Cross. At once two churches were erected on the site : one the Anastasis or Church of the Holy Sepulchre, surrounding the tomb ; the other, of which a part of the atrium still remains, dedicated to the Sign of the Cross. These churches were consecrated in the year

336. They were destroyed by the Persians three centuries later, but new churches as well as a third, that of Calvary, were erected within a few years by the Abbot Modestus. Not many years later a fourth church, that of St. Mary, was added to the group. These buildings suffered damage by fire or at the hands of the enemy from time to time. The Crusaders at the beginning of the twelfth century erected a great new building which enclosed all of the previous ones. A large part of this building is incorporated in the present church, although much of it was destroyed in 1187 and again in 1244. In the year 1808 the church suffered very severely from fire, to be rebuilt two years later by the Greeks and the Armenians, who had by now secured the ownership of most of the buildings. Disputes as to ownership by the different communities, and fears lest one would get the advantage over the other, led in the year 1868 to a reconstruction of the dome, whose condition was dangerous, by a neutral, the Turkish Government.

The church is approached by a quadrangle, always filled with a heterogeneous collection of people, which dates from the period of the Crusaders. Until recently in the footpath—it was removed a year or two ago a few yards to the right—lay a flat tombstone covering the grave of Sir Philip d'Aubigny, one of the signatories of Magna Charta, Governor of the Channel Islands and tutor of King Henry III, who died in Jerusalem in the year 1236. Before the building is entered a stairway through a door on the right should be ascended. This leads to the roof of the church, but first to a small terrace where an olive tree surrounded by a wall is pointed out as marking the spot where the ram which was sacrificed in place of Isaac was caught. Up a further staircase is the Church of the Apostles with the altar of Melchizedek. Still further is the Church of Abraham where a hollow marks the spot on which Isaac was almost sacrificed. This stands on

the site of the earliest Latin convent built in Jerusalem. It contains frescoes of the Flight of Lot and the Sacrifice of Abraham. Two other doors on the same side of the quadrangle lead to the Armenian Chapel of St. James with a crypt underneath, and the Coptic Chapel of the Archangel Michael. In the corner nearest the main building is the Chapel of St. Mary of Egypt who, tradition says, was mysteriously prevented from entering the church until she had invoked the image of the Virgin Mary. Above it is the Chapel of the Agony of the Virgin. On the other side of the quadrangle are several Greek chapels, that of Mary Magdalene marking the spot where Jesus appeared to her for the third time, and that of the Forty Martyrs on the site of the Monastery of the Trinity in which the Greek Patriarchs were formerly buried. This last chapel forms the lower story of the Bell Tower erected towards the end of the twelfth century as a separate building in accordance with the contemporary custom in Latin Europe. The topmost story has been removed.

The façade of the entrance is a series of scenes in relief from New Testament history on the left, and allegorical figures, foliage, etc., on the right. The church itself falls into two parts, a circular building under a dome and a rectangular building with naves and aisles. Inside the church sacred sites become numerous. First on the right is the Stone of Unction on which the body of Jesus was laid, and not far distant another stone on which the women who witnessed the anointment of the body stood. The former of the stones has several times changed its position. Its present one dates from the year 1808. In the centre of the Rotunda is the Chapel of the Holy Sepulchre. First an ante-chamber and then the Angel Chapel are entered. In this latter is shown a stone said to be that which was rolled away by the angel from the mouth of the sepulchre. A low door leads from this chapel into that of the Holy Sepulchre itself, a very small one only 6 feet by 6½ feet.

The altar in this chapel covers the tomb which is the centre of Christian worship. It is not clear whether the cavity below this stone is a rock-tomb or not. It is almost certainly, however, the centre of Helena's church. Round this central chapel are a number of chapels belonging to the different communities. In the extreme west of the Rotunda is the Syrian Chapel, out of which opens to the south a rock chamber containing two sunken tombs. These are reputed to be those of Joseph of Arimathaea and Nicodemus. Conder suggested that they are the tombs of David and his successor. They were found under the Temple of Venus, which was destroyed by Constantine. Near-by are marked in the floor the places where Jesus and Mary Magdalene stood when He appeared to her. The Chapel of the Apparition, north of the Rotunda, is the property of the Latins. Here Jesus appeared to His mother after the Resurrection. It is also, according to one legend, built on the site of the home of Joseph of Arimathaea. This chapel is in effect a part of the Latin Convent buildings. In the neighbourhood behind a grille is a fragment of the Column of the Scourging, transferred by the Crusaders from the House of Caiaphas. In the Latin Sacristy are kept the sword, spurs and cross, whose authenticity is, however, doubtful, of Godfrey of Bouillon.

The rectangular portion of the church, the *Catholicon*, is the Greek Cathedral. It was the nave of the Crusaders' Church and is said to be built on the garden of Joseph of Arimathaea. In it is shown the point that marks the centre of the world. Around this church are shown the Prison of Christ and the Two Thieves, the stocks in which Jesus was placed in anticipation of the Crucifixion, with His footprints, and the Chapel of St. Longinus, the Roman soldier who pierced Jesus' side. He was blind in one eye, but some of the blood spurted into that eye and restored the sight. Whereupon Longinus became a Christian. In the Chapel of the Derision or the Crowning with Thorns

is the Column of Derision, a stone fragment. Behind the church, but on a lower level, is the Chapel of St. Helena, the substructures of which belong to Modestus' Church of the seventh century. The columns of this chapel used to shed tears, but do so no longer. In the chapel is the seat on which the Empress sat while she supervised the Discovery of the Cross. Still lower behind the Chapel of St. Helena is the Chapel of the Invention of the Cross, a cavern in the rock. The chapel belongs to the Greeks, but its altar to the Latins. The chapel contains a life-size bronze statue of the Empress holding the Cross. South of the Greek Cathedral, down a flight of steps, are the chapels on Mount Calvary. Of these the first is the Chapel of the Raising of the Cross, whose walls the Greek owners have covered with mosaics and paintings. The holes in which the three crosses were erected, rather close together, and the cleft in the rock which the visitor will be told reaches to the centre of the earth, are all shown here. The next chapel is that of the Nailing to the Cross, but between them is the place where Mary received the body of her Son. Near-by are the Chapel of the Agony of the Virgin and the Chapel of Adam where he was buried. The blood of Jesus flowing through the cleft in the rock restored him to life. Not far away were the tombs, genuine this time, of Godfrey of Bouillon and Baldwin the first king of Jerusalem, which were destroyed by the Greeks and thereby it was hoped all evidence of Latin connexion with the sacred sites.

The approach to the Church of the Holy Sepulchre is through a lane that leads from Christian Street. There was once an entrance in Christian Street, but this was blocked by Saladin so that there should be but one way into the church. The arch that formed the doorway can be seen in the wall. At the other side of the courtyard facing the church is the real Mosque of Omar, the mosque that marks the spot where Omar prayed when he refused to enter the church lest in after years his people should

seize and appropriate to themselves the building in which the Caliph had prayed. Immediately south of the mosque, but spreading right and left, is the Muristan. The Muristan is a large square partly occupied by modern buildings on which in the Middle Ages stood the hospices and other accommodation for the Latin pilgrims, and in particular the buildings of the Knights of St. John. The first hospice erected here owed its existence to Charlemagne, but the more important were those of the Amalfi merchants, founded more than two centuries later. To these merchants also were due the Churches of Santa Maria Latina and Santa Maria Minor. Close at hand the Order of Benedictines erected, a century before Jerusalem passed into the hands of the Crusaders, a hospital for pilgrims in the name of St. John Eleemon of Egypt. In the twelfth century this hospital gained its independence and a new Order, that of the Knights Hospitallers or the Knights of St. John, was created, St. John the Baptist superseding as patron saint the Egyptian St. John. By Saladin the Muristan property—the name is a Persian or Turkish word meaning Hospital for the Insane—was transferred to the endowments of the Mosque and the whole area gradually fell into decay. In 1869 the Crown Prince of Prussia, afterwards the Emperor Frederick, was presented by the Sultan with the eastern portion of the area, and there the Prussian Order of St. John of Jerusalem has erected a church and other buildings. The Church of St. Maria Latina has been rebuilt and consecrated as a German Protestant church, in the north wall being incorporated a Norman gateway with the symbols of the twelve months carved in the arch. South of this church are the cloisters of the Benedictine Monastery, and south-east, where the Benedictine Nunnery stood, is a great underground cistern. On the other side of the area are the remains of the Church of St. Maria Magna and of buildings that were part of the Hospital itself. The Chapel of St. John the Baptist

is also on this side. It forms the crypt of the Greek Church of St. John the Baptist. The stone altar is still *in situ*. The floor-level of this church is 25 feet below that of the street, to such an extent has debris accumulated in Jerusalem in only a few centuries. The arches on the north side of David Street, now used as a vegetable market, are also a survival of the medieval buildings of St. John.

The *Via Dolorosa* runs from the Church of the Holy Sepulchre to St. Stephen's Gate. Under the recently introduced street nomenclature it has acquired several names. From Christian Street to Damascus Gate Street, which is a continuation of the Spice Market, it is known as Khanga Street. In the next section, as far as King Solomon Street which connects the Damascus Gate with the *Haram al Sharif*, it retains the name of *Via Dolorosa*. For a short distance it then runs north-west along King Solomon Street and afterwards turns off at the Austrian Hospice, whence until its end at St. Stephen's Gate it is now known as the Street of Our Lady. It was along this street from St. Stephen's Gate to the church that, according to general Christian belief, dating, however, from no earlier than the year 1300, Jesus passed on His last walk, and at intervals the various Stations of the Cross are marked by Latin and Greek, who are seldom in agreement. Of the fourteen Stations of the Cross five are shown inside the church. The ninth, where Jesus sunk under the weight of the Cross, is in front of the Coptic Monastery, and the eighth, where He addressed the women who accompanied Him, at the Greek Monastery of St. Karalambos. The seventh Station is shown at the junction with the Damascus Gate Street. Here, the belief is, a gate of the city was situated, the *Porta Judiciaria*. Through this gate Jesus, as He was leaving the city, fell for the second time. At this point the *Via Dolorosa* proper is entered. The sixth Station is at the House of St. Veronica, where that saint wiped the sweat from the brow of Jesus. The handkerchief used is

preserved at Lucca in Italy. The House is a Chapel of the United Greeks with an ancient crypt below it. At the other end, where King Solomon Street is reached, is the fifth Station, where Simon of Cyrene relieved Jesus of His burden. An impression of His hand in the stone is shown here. At the fourth Station, in King Solomon Street, Jesus met His mother. In this street also, before the Austrian Hospice is reached, are to be seen two medieval houses known since the fifteenth century as the House of Dives and the House of Lazarus respectively. Opposite the Austrian Hospice is the Church of Notre Dame of the Spasm of the Armenians with an early mosaic pavement. Adjoining is a broken column. This is the third Station, where Jesus fell for the first time.

A short distance along the Street of Our Lady the road is spanned by half of a Roman arch, the other half forming the choir of the Church of the Sisters of Zion on the left. This is the Ecce Homo Arch, the name being derived from the fifteenth-century tradition that it was at this spot that Pontius Pilate uttered the words, 'Behold the Man,' as recorded in John xix. 5. Under this church and the neighbouring Greek Hospice is to be seen a Roman mosaic pavement, a survival like the Arch, of Aelia Capitolina. In the rock on which these buildings rest there is a number of chambers and passages, including the so-called Prison of Christ, in which once again the stocks in which He was placed are shown. The pavement under the Arch far below is worn by horses' hoofs, whereas at the sides it remains smooth from the feet of pedestrians. In the pavement can still be seen the marks made by Roman soldiers who had recourse to games to while away their time. A short distance farther and the second Station of the Cross, the place where the Cross was laid on Jesus, is reached. This is outside the old Turkish Barracks, built on the site of the Castle of Antonia and the Prætorium. The Castle of Antonia was built by Herod, and named in



A STREET IN JERUSALEM

honour of Mark Antony, on a site which had previously been occupied by John Hyrcanus, the Hasmonean, who made it his residence as well as a fortress. Still earlier Solomon had a stronghold at this point. The Prætorium or House of Pilate was in the same building. The staircase down which Jesus passed, the *Scala Sancta*, is now in Rome near the Church of St. John Lateran. The first Station of the Cross is inside the Barracks.

Opposite the Barracks on the opposite side of the road is the Chapel of the Scourging, a somewhat modern site. Below the altar in this chapel is shown a hole in which the Column of the Scourging is supposed to have stood. There are still two more places of interest before the gate of the present city is reached. On the right just within the gate is the *Birket Israil*. This large cistern was most improbably identified by the Templars with the Pool of Bethesda. On the other side of the road is the Church of St. Anne, which is supposed by the Latins to occupy the site of the house of Joachim and Anne, the parents of the Virgin Mary. This identification, however, was not suggested earlier than the seventh century. The building which was erected at the end of the fifth century as the Church of St. Mary was converted into a college by Saladin, and after having been offered to and refused by the British Government after the Crimean War, was presented to the Emperor Napoleon by the Sultan. It was put in the charge of the White Fathers, with whom it still remains. The Church is one of the best preserved instances of Crusaders' architecture to be found in Palestine. Originally built in the reign of Baldwin I, it was restored by the French after it had passed into their possession. In the crypt, which is hewn out of the rock, are shown the birthplace of Mary and the graves of her parents. There are also traces of ancient frescoes. Excavations near-by for the erection of a convent disclosed an ancient rock-hewn pool with remains of fourth-century and medieval

buildings around it. This pool is generally accepted as that of Bethesda. In the convent building there is a small museum of Biblical antiquities.

The Latin and Greek Patriarchates and dependent buildings occupy a not inconsiderable portion of the Christian quarter, between the Church of the Holy Sepulchre and the north-west angle of the wall. If the first turning on the left is taken after the city is entered through the Jaffa Gate the group of large Latin buildings is soon reached, prominent among them being the Palace of the Latin Patriarch. The Patriarchate was originally established in 1099, after the capture of Jerusalem. On the loss of the city to Saladin in 1187 it was removed to Acre, and with the fall of Acre in 1291 it ceased to exist for all practical purposes, although the title remained. The Patriarchate was revived in 1847. The Greek or Orthodox Patriarch building is directly east of the Latin Patriarchate and close to the Church of the Holy Sepulchre. The office arose out of the Bishops of Jerusalem, the first of whom was St. James the Less, the 'Brother of the Lord.' In the year 451 the Patriarchate was formally created. During the Latin Kingdom the Orthodox Patriarch lived in Constantinople, returning to Jerusalem only in 1845. The Armenian Patriarchate buildings are in the south-west quarter, adjoining the Zion Gate. They are built for the most part on the gardens of Herod's Palace, the garden of the Patriarchate, the survivor of Herod's gardens being next the wall at the angle. The Armenians have been settled in Jerusalem for a very long period. The Patriarchate dates from the seventh century, its predecessor having been a bishopric. The Armenian Patriarchate buildings together form the largest conventual enclosure in Palestine. The cathedral is that of St. James the Less—it is believed to have been built on the place of his martyrdom, which has been located definitely in one of the chapels. One of the shrines is said to contain the head

of the martyr. The cathedral is noteworthy for its very fine treasury and also for the tiles with which it is decorated. In the great hall is a fresco which represents Hell as an open-mouthed monster into which naked souls are being pitchforked by devils. Within the enclosure is an old chapel known as the House of Annas, and also the Convent of the Olive Tree, from a very old olive tree believed to be the descendant of that to which Jesus was bound.

There are three main synagogues and innumerable smaller ones in the Jewish quarter in the south-east of the city. The *Horva* Synagogue is that of the Ashkenazy Jews, originating in Northern and Central Europe who now form the overwhelming majority of the Jewish population of Jerusalem and Palestine. It is a lofty domed building occupying a site which is said to have been Jewish communal property almost from Biblical days, but to have been confiscated at one of the expulsions of the Jews from Jerusalem. It was recovered only last century, with British assistance. The Synagogue of the Sephardim, the Jews originating in Spain and Portugal, who until last century comprised almost the entire Jewish population of the city, is in reality four separate synagogues enclosed under one roof. By this means provision is made for slight differences of great age in ritual. A cellar in this building is furnished as a little place of prayer, with lights always burning and a large chair, draped and prepared for the occupant who never utilizes it. This is known as Elijah's Synagogue. Four centuries ago, when there were few Jews in the city, on one occasion only nine could be found for worship. The number was insufficient to permit of a public service, the minimum being ten—the minimum number of good men and true whose presence in the Cities of the Plain would have saved them from their overwhelming catastrophe. Suddenly a stranger entered and took a place in the congregation. The service then proceeded, but at its conclusion the mysterious stranger could no

longer be found. He could have been no other than Elijah, so it was held, and from that day to this his place is always ready for him in case he comes again. The third large synagogue of Jerusalem, the largest of the three, is that of the Chassidim, a body of pietists of Polish origin who are specially strong in the city. The Synagogue of the Karaites is an underground room close to the Synagogue of the Chassidim. It is by far the oldest synagogue in Jerusalem, and is part of a larger building or group of buildings in which the whole of the little Karaite community lives.

CHAPTER XIII

FROM JERUSALEM TO BEERSHEBA

THE road from Jerusalem to Beersheba runs southwest over a distance of fifty-six miles passing close on the left the historic cities of Bethlehem and Hebron. Its course from the Jaffa Gate to the British Ophthalmic Hospital has already been described. The road is by now in the historic Plain of Rephaim, the nearest portion of which is known as *El Bukey'a*. The first object of real interest is the Convent of Mar Elias, some three miles from Jerusalem on the left, but tradition claims innumerable sites which may or may not be accepted as authentic as the mood or responsiveness of the traveller directs. The sympathetic traveller can have pointed out to him, if he so wishes, the pool in which Bathsheba was bathing when the infatuated King David saw her, the turpentine tree under which the Virgin Mary rested when taking Jesus to the Temple, the house in which lived Simeon who, according to Luke, recognized the Child in the Temple, the well at which the star appeared to the Magi, and the field in which Habakkuk was working when he was commanded to take a meal to Daniel in Babylon. The Convent of Mar Elias is of course connected with the Prophet Elijah, who, however, has not the remotest relationship with the site or building. This, however, does not prevent the credulous from admiring the impression of his body on a neighbouring stone which they may believe to have been his bed. The real Mar Elias was a Bishop

Elias whose tomb existed until the seventeenth century. A church of St. Elias on the same site was rebuilt in 1160, so that the Bishop, whose date is unknown, must have flourished at a still earlier period. From the Terrace of the Monastery the view embraces Bethlehem in the south to Jerusalem and beyond to *Nebi Samwil* in the north and the mountains of Moab across the Dead Sea on the east to the Judean mountains on the edge of the Plain of Rephaim on the west.

A short distance beyond Mar Elias on the right is Tantur, a monastery in which a comfortable and secluded week-end can be spent. A few minutes farther along is the Field of Peas, from a legend to the effect that the Virgin Mary, when passing through a field of peas, asked the owner for a few to satisfy her hunger. The request was refused, whereupon the peas were petrified by a miracle, and in evidence curious little round stones can be picked up in the neighbourhood until this day. By this time the traveller is in sight of Rachel's Tomb, a small mosque-like edifice on the edge of the road almost opposite the turning on the left that leads down to Bethlehem. The present structure was erected or restored by Sir Moses Montefiore, the Anglo-Jewish philanthropist, a century ago. A building has occupied the site at least since the fifteenth century, and before that it was marked by a heap of stones. The tradition connecting it with Rachel's grave goes back for very many centuries. Admitting modern Bethlehem to be identical with the Biblical city of the same name, the site of the tomb agrees generally with that indicated in Genesis. The tomb is venerated by Jews and Moslems equally. It is Jewish property, and at certain times is open to the public. The interior is neither impressive nor beautiful. A lofty sarcophagus is supposed to mark the exact spot where, far underground, Jacob's favourite wife lies buried.

Bethlehem, the birthplace of David and of Jesus, and



BETHLEHEM

the scene of the greater part of the Book of Ruth, David's ancestress, is a small town of about 7,000 inhabitants, almost all Christians, reputed to be perhaps the wealthiest in Palestine, certainly the wealthiest per head, good fortune to be attributed to the number of its citizens who have been to America, North or South, and returned *après fortune faite*. The town centres round the Church of the Nativity, founded by the Emperor Constantine in 330, which is probably the oldest church, still devoted to its original purpose, in Christendom. Most Biblical sites are necessarily objects of suspicion and few, if any, can be unquestionably authenticated. In favour of that of the Nativity it may be mentioned that the tradition goes back at least as far as the second century, earlier than the time of Helena and Constantine, and the form of the sacred grotto agrees with that of numerous other cave stables in the neighbourhood. The two great festivals of Bethlehem of which the Church is the centre are the Latin and Greek Christmas eves. The services on these occasions are wonderful in their magnificence and one can add gorgeousness. Prominent in the Latin service is the placing of a wax image of the Holy Child first on the spot where Jesus is said to have been born, the swaddling of the image with paper bands and its removal to the altar that indicates the site of the manger. All this in a wonderful oriental setting of religious fervour, brilliant with the jewels of the officiating priests.

The Church itself encloses besides the reputed scene of the Nativity, the Altar of the Magi, the Tomb of Eusebius, the cave in which Jerome translated the Bible, and his tomb. The Church itself is surrounded by Greek, Latin and Armenian Convents. Another site in Bethlehem, outside of the precincts of the Church, is the Milk Grotto or the Women's Cavern, a cave in which the Holy Family is said to have taken shelter and the whiteness of whose floor is attributed to an accidental drop of the Virgin

Mary's milk. Both Christians and Moslems believe in the miraculous quality of the dust of the cavern in increasing the flow of milk both in women and animals, and cakes in which dust of the cavern has been mingled can be purchased. The Chapel of St. Joseph marks the house of Joseph in which he was told in a dream of the coming birth of Jesus. The neighbouring village of *Beit Sahur en-Nasara* contains a cistern believed by the inhabitants to have produced water miraculously when their predecessors of nineteen hundred years ago churlishly refused to draw any for the Holy Mother. At the back of Bethlehem is the Field of Boaz in which Ruth gleaned and where she met her future husband. Close at hand is the Field of the Shepherds, in which is to be found the Grotto of the Shepherds. The grotto, a cavern once perhaps a cistern, is according to tradition the place in which the angels appeared to the shepherds. Medieval ruins are to be found there.

There is one other site in the neighbourhood, according to that imaginative traveller Sir John Maundeville. This is the 'Field *Floridus*, that is to say, the field flourished,' between the city and the Church. The story he tells is of 'a fair maiden' who was wrongly accused of immorality and condemned to be burnt.

'And as the fire began to burn about her, she made her prayers to our Lord, that as truly as she was not guilty, He would by His merciful grace help her, and make it known to all men. And when she had thus said, she entered into the fire, and immediately the fire was extinguished, and the faggots that were burning became red rose-bushes, and those that were not kindled became white rose-bushes, full of roses. And these were the first rose-trees and roses, both white and red, that ever any man saw. And thus was this maiden saved by the Grace of God. And therefore is that field called the field that God flourished, for it was full of roses.'

A wide new road now sweeps round Bethlehem on the north, commencing from the main road and ending at the square in front of the Church. Following this road, one sees at one glance the hills and the valleys that spread from Bethlehem to Jerusalem, fruitful in vine and in olive, a district as fertile as any amid the Judean hills. But the fertility does not extend as far as Jerusalem. As good a description in brief of the road from Jerusalem as any is that of Eliot Warburton, who visited the district almost a century ago :

‘Occasionally we catch glimpses of the wild mountain scenery that wraps the Dead Sea in its haven bosom. No other landscape in the world is like this—it resembles rather some visionary sketch of Martin’s, roughly done in raw sienna, than anything in nature ; distorted piles of cindrous hills, with that Dead Sea lying among them like melted lead, unlighted even by the sunshine that is pouring so vertically down as to cast no shadow. After passing the convent of Mar Elyas, on a hill upon the left, and the tomb of Rachel, in a valley on the right, the scenery becomes more attractive : some olive groves, intermingled with small vineyards, clothe the hills ; rich corn-fields are in the valleys : and, lo !—as we round a ragged projection in the path—Bethlehem stands before us !’

But he does not mention the women of Bethlehem, whom he must have met on the road, with their high-peaked white headgear so reminiscent of the women’s costume of medieval Europe, and who in feature resemble not the more swarthy women of the land so much as the fairer daughters of the Franks, with whom they may justifiably claim kinship.

Not far to the west of the main road where the turning bends towards Bethlehem the hills appear close at hand, and on the side of the nearest hill hangs picturesquely the Christian village of *Beit Jala*, which has been identified with Gallim, mentioned in the first book of Samuel and

in Isaiah. A short distance on the left along the road are Solomon's Pools, once a part of the Roman water system, and after centuries of neglect and disuse now once again an integral part of the water supply of Jerusalem. The uppermost of the three pools is almost on the edge of the road, although not visible from it. The landmark is a large ruined khan by its side, of Turkish, perhaps of Saracen, origin. There is no basis for the attribution of these pools to Solomon. Their size and consequent mystery alone were sufficient perhaps to lead to the suggestion, which has been reinforced by monkish chroniclers with the claim that the source of the water is the 'spring shut up,' the 'fountain sealed' of the Song of Songs. And they go farther and contend that Solomon shut up these springs and sealed the door with his signet so that the water might be reserved for his personal use. If any author of these works can be indicated it is Pontius Pilate.

The four springs are enclosed in an underground vaulted chamber which opens into another similar room. From here the water passes underground to the pools. These are large rectangular basins cut out of the rock, but in part built up with masonry. Along the sides are terraces and staircases, the whole giving the appearance of being fitted for aquatic sports.

Past the pools a road runs down to *Urtas*, where Solomon says in Ecclesiastes: 'I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees.' And from these Gardens of *Urtas* are drawn at least some of the descriptions in the Song of Songs.

'Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree

putteth forth her green figs, and the vines with the tender grape give a good smell.' 'My beloved is gone down into his garden, to the beds of spices, to feed in the Gardens, and to gather lilies . . . I went down into the Garden of Nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded. . . . Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth.'

These passages all remind the reader of the Vale of Urtas whether or not the scene of the dramatic poem was placed there. By the side of these passages we may place the description of a modern writer¹ who spent his youth at Urtas :

'And within its narrow glen, enclosed to right and left by rugged hill-slopes, and watered by an ever-running brook, the most luscious apricots, peaches, pears, figs, and other kinds of fruit were indeed grown, when, as a youth, I lived with my brothers in the flat-roofed, fortress-like house which stood on the eminence above our plantations. Those fruit-trees of Urtas, gay with innumerable blossoms or weighed down by fruit fit for the tables of kings and princes,—the bright blue sky seen through the branches as I lay beneath them dreaming—the singing of the birds,—the murmur of the brook,—and the fragrant odour of the plants on which our bees found so plentiful a harvest made up a never-to-be-forgotten picture.'

And turning back again we read in Josephus how Solomon the King used to ride out in the early morning surrounded by his bodyguard, with his hair powdered with gold as far as Ethan, with which Urtas has been identified, to inspect his gardens. From Urtas the water was brought to Bethlehem and Jerusalem in Roman and earlier times,

¹ Philip J. Baldenspenger, *The Immovable East*, pp. 100, etc.

and from Urtas again after the lapse of centuries water is being brought to the capital among the mountains.

Before the time of Solomon David in his earlier years lived in the district. As a shepherd boy he led his flocks far afield north, south, east and west of Bethlehem. It may well be that in the 23rd Psalm is to be found an echo of Urtas as it appeared to him. 'The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters.'

The very name Urtas retains the memories of the glories of ancient days if, as has been suggested, it is derived from *Hortus*, a garden, the Crusading name, or the Arabic, *Fureidis*, paradise.

Pursuing the road or track that leads to the rugged wilderness of the cave of Adullam the traveller passes close by Herodium or the Frank Mountain, that curious flat-topped hill, a landmark for many a mile in all directions. The mountain is only three or four hundred feet high, but it stands out by itself. The traces of terrace culture around it go back for a very long period. The remains of cisterns and walls also bear evidence of antiquity. The summit of the hill is surrounded entirely by a wall built of large Roman stones with the remains of towers, cisterns, etc. At the top of the hill was a fortress built by Herod. At its foot was his palace and the city that sprang up around it. At the summit, within the fortress, he was ultimately buried. The name Frank Mountain is a medieval attribution due to a mistaken belief that the ruined fortress was a refuge of the Crusaders from the attacks of Saladin. The Arab name is *Jebel Fureidis* or Mountain of the Little Paradise, which may connect it with the not distant Gardens of Urtas or, as has also been suggested, is a corruption of Herodus.

Returning to the main road after a few miles we reach *Alouros Halhul*, a Moslem village a quarter of a mile to the south-east, hidden from the road. In Joshua Halhul

is mentioned as one of the cities of Judah. The remains of a Byzantine tower and rock-tombs are to be seen there. Four miles farther along the road, but a quarter of a mile to the east, are the ruins of *Haram Ramat el Khalil*, apparently a Moslem Khan constructed of the material which had gone to form one of Constantine's churches. Another half-mile and the traveller is at Hebron.

Hebron, now a city of 16,577 inhabitants, 16,074 Moslems, 430 Jews and 73 Christians, is essentially the City of Abraham. To the Arabs it is known as *El Khalil*, the friend, an abbreviation of *El Khalil er-Rahman*, the Friend of the Merciful (God), i.e. Abraham. It is situated 3,040 feet above sea-level, 600 feet higher than Jerusalem, which is itself one of the highest cities in Palestine, on the side of a hill from which a wide sweep of country is to be seen. But Hebron is not only the city of Abraham: it was also the capital of David before he took Jerusalem. And it was there that Absalom's ill-fated revolt commenced and David's captain Abner was murdered. At one time the city was known as Kirjath Arba, the City of (Arba) the Four, that is the four couples buried there, Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, although it is suggested in the book of Joshua that Arba was a semi-mythical hero, the father of the Anakim or giants, sometimes identified with Adam, and under that name the city stretches back to the beginning of history, one of the earliest in the Holy Land of which there is any record. In the Book of Numbers it is said to have been founded seven years before Zoan, otherwise Tanis, the capital of Lower Egypt.

As the City of Abraham Hebron is the City of the Mosque which occupies the south side of the Haram or enclosure surrounding the reputed cave of Machpelah in which the Patriarchs were buried.

' And Sarah died in Kirjath Arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah

and to weep for her. And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying, "I am a stranger and a sojourner with you : give me a possession of a burying-place with you, that I may bury my dead out of my sight . . . hear me, and intreat for me to Ephron the son of Zohar that he may give me the cave of Machpelah which he hath, which is in the end of his field."'

The mosque itself is a Crusaders' building erected at the end of the twelfth century on the site of a church of the Justinian era. Surrounding the *Haram* is a wall which was apparently erected in the Herodian period.

The mosque is approached by two flights of steps, once jealously guarded against all unbelievers, but which Jews alone are now prohibited from ascending. Even Jews, however, are permitted to proceed up seven of these steps. One who placed his foot on the eighth would, however, endanger his life. By the side of the fifth step is an aperture which is believed to lead to the Tombs of the Patriarchs, and into this aperture the Jews—those of Hebron are of an especially superstitious character—are accustomed to drop messages to their ancestors. Here also on Fridays the Jews pray and lament as do their brethren at the remnant of the Temple at Jerusalem.

The mosque itself, a church adapted by the Arabs, is divided by four columns into a nave and aisles, the style of the interior being in part Byzantine and in part Gothic. Six shrines are said to stand exactly over the tombs of the three Patriarchs and their wives in the cave below. The shrines of the Patriarchs are hung with richly embroidered cloths of green, those of their wives with similarly embroidered cloths of crimson.

There are many rabbinical legends connected with Machpelah. According to its name it is a double cave and contains tombs in pairs. Adam and Eve were the first to be buried there, and it was because of this that Abraham was so anxious to obtain possession of it. When

he was about to entertain his heavenly visitors the calf that was to provide their meal escaped into the cave. Pursuing it Abraham found the parents of the human race lying there as if asleep, with candles by their sides emitting fragrant odours. The sight determined him to acquire the cave, but the owners, the Jebusites, refused to sell unless Abraham would promise that his descendants when they conquered Canaan would leave their city, Jerusalem, uncaptured. Abraham gave the required promise, and consequently Jerusalem remained in the hands of the Jebusites long after the invasion of Joshua.

The mosque, although the greatest, is not the only site of Hebron. Close by are the reputed tombs of Joseph—although Nablus (Shechem) also claims the honour of giving rest to his bones—and of Jesse, David's father, and a footprint of Mahomet or, according to the opinion of some, Adam. Near the *Birket es-Sultan* or Pool of the Sultan are shown the tombs of Abner, David's general, and of Ishbosheth, the last survivor of the House of Saul. And near-by is also shown the place where Ishbosheth's murderers were executed. The Oak of Abraham or Oak of Mamre, in the opinion of believers the veritable tree under which Abraham entertained the angels, is shown about a mile away to the north-east, but off the road to Jerusalem, but the identity of this tree has sometimes changed. It is now almost dead. It is several centuries old, but its exact date cannot of course be indicated. As recently as 1859 it was apparently in full vigour. In order that all memory of it may not be lost a row of cypresses has been planted to mark the extent of its midday shade. Close at hand is the Russian Hospice and Tower at the top of a hill whence on a clear day the Mediterranean and the entire land of the Philistines can be seen. One of the three principal springs by which the city is watered is named after Sarah, *Ain Sara*.

Hebron lies in an agricultural country amid vineyards

and orchards. On the edge of the settled land it has also a certain amount of trade with Bedouin who wander farther south towards Beersheba and the desert. The two traditional industries—glassmaking and goatskin tanning—linger on, but hardly flourish. Hebron glass is of an exceptional delicate variety and of a rich deep blue. When seen it invariably attracts, but it is seldom seen. The goatskins are tanned for the water carriers, and in this respect the products of Hebron are carried through the length and breadth of Palestine. But this industry is handicapped by the failure in the supply of oak roots on which the tanning has hitherto depended.

David the Reubenite, a mysterious traveller from his brother the King of the East, probably a member of one of the independent Jewish tribes of Arabia, visited Hebron in 1523. Although a Jew or an Israelite, according to his account he was well received by the Moslem guardians of the tomb. To him was told the story of the four men who were sent into the veritable place of sepulture by a Moslem ruler, three of whom died there and the fourth was struck dumb with fright. His narration comprises tombs with effigies thereupon, a great wind that extinguished their lamps, a great unnatural light, a pleasant odour like that of incense, and a loud voice that issued from the effigy of Isaac. The Moslems of Hebron have a special fear of Isaac, who according to tradition current among them is exceptionally bad tempered. This reputation is also shared by Rebecca. It is said that Ibrahim Pasha entered the tomb as recently as a century ago, and surprised Rebecca combing her hair. Resenting the intrusion she boxed his ears and he fell in a faint from which he was with difficulty aroused. David's prayers at the tomb were apparently so effective that the sign which his hosts expected was vouchsafed, for a spring that had been dry for four years suddenly began to gush with good and pure water.

In 1882 King George and his brother Prince Albert visited Hebron and were taken over the mosque, as had been their father King Edward many years earlier. In those days the admission of Christians was very exceptional and they were almost the only non-Moslems who had been so favoured. The royal party was able to make a careful examination of the mosque and its contents. A lamp was lowered into the outer cave so that they could have a view of it, but it was of course not entered. The inner cave in which part, if any, the patriarchs were buried was closed by a door in an entrance similar to those of most other sepulchral caves in Palestine.

Immediately after leaving Hebron the road makes a twist and then continues in a south-westerly direction, soon falling away to the plain of the Negeb or South Country. About three miles from Hebron the road passes through the vineyards and gardens of the *Wadi el-Joz* and on to *Khurbet Kan'an*, where there is a ruin with a large spring a mile to the right. Four miles farther is *Wadi Dilbeh* with another ruin and springs on either side of the road. These are supposed to be the upper and nether springs given to Achsah, Caleb's daughter, as compensation for the aridity of the remainder of her inheritance. Then after another five and a half miles comes *Dhaherieh*, the ancient Debir: the place was also known at different times as *Kirjath Sepher*, the City of the Book, *Kirjath Sannah*, the City of the Palm, and *Beth Zachariah*. It was the scene of a battle between Antiochus Eupator and Judas Maccabæus. It lies in the midst of an unwooded but fertile country. At *Dhaherieh* the dry south land of the Negeb begins. The place is honeycombed with caves in which the Canaanites probably lived, tombs and cisterns, many of the present dwellings being caves with arches carved as doorways. In ancient times it was probably a fortress, built for the protection of the southern frontier,

and remains of ancient buildings, Byzantine and Christian, are still to be found.

Tel Beit Mirsim, some six miles north-west of *Dhaherieh*, has also been identified with Kiryath Sepher, and the American School of Oriental Research has been excavating there. There have been uncovered Canaanite walls 15 feet thick, dated about 1700 B.C., and gates a thousand years later, believed to be the earliest similar relics of the Israelite period. In all traces of five different cities have been unearthed, in every case the end having come by fire. The archæologists claim to have identified the successive destructions of Kiryath Sepher by Othniel, the nephew of Caleb, by Shishak, King of Egypt, and by Nebuchadnezzar.

Twenty more miles across the plain and the Biblical Beersheba, the well of the oath, is reached. The modern Beersheba is two miles from the Biblical site, which is at *Bir es-Seba*. This city appears repeatedly in the Old Testament, in the narratives of the Patriarchs, and later in that of Elijah. Seven ancient wells still exist, although two of them are filled. There are also remains of the Roman town which held a garrison. At Beersheba, which was taken by Sir Edmund Allenby's troops on the 31st of October, 1917, there is one of the British War Cemeteries, a desert cemetery on the edge of the town or village where it touches the desert of southern Palestine.

CHAPTER XIV



FROM HEBRON TO BAB EL WAD BY WAY OF BEIT JIBRIN

ONE of the most recent of the motor roads of Palestine is that which makes *Beit Jibrin*, the Roman Eleutheropolis, accessible to the ordinary visitor. The new road runs from Hebron to *Beit Jibrin* and thence continues across the Jaffa-Jerusalem railway until it joins the road from Jaffa to Jerusalem at *Bab el Wad*.

The road leaves the Hebron-Jerusalem road a short distance north of Hebron opposite the Russian Hospice and runs west until it reaches the small Moslem hill village of *Tuffu*, some four miles from Hebron. This is Beth Tappuah, one of the cities allotted to the tribe of Judah in the book of Joshua. A few miles farther off the road on the right is *Terkumieh*, on a low rocky ridge at the foot of a high mountain. This is the modern representative of Tricomias, an early episcopal see, and a few antiquities are still to be found there. Almost opposite *Terkumieh*, on the opposite side of the road, is *Idhna*, the Jednah of Eusebius and Jerome, a small mud village divided into two parts by a little wady. The inhabitants are similarly divided, and it is not infrequent for those of the northern half to be ranged in contest against their southern neighbours. After a further six miles along the road the Moslem village of *Deir Nakhkhas*, perched on the top of a nearly isolated hill with olive groves at its

foot, is reached. Two and a half miles more through olive groves and the traveller arrives at the village of *Beit Jibrin*.

Beit Jibrin, or the House of Gabriel, is a Moslem village of about a thousand inhabitants, lying between three hills, the *Tell el Judeideh*, the *Tell Burnat*, and the *Tell Sandahanna*. *Beit Jibrin* is the direct descendant of the Biblical Mareshah, whose site a mile away is occupied by *Khurbet Merash*. Mareshah survived until the year 40 B.C. For a hundred and eight years it disappears from history, and then in the year A.D. 68 Baithogabra appeared on a new but neighbouring site. This was a Jewish fortified town. Later it obtained the names of Eleutheropolis and Lucia Septimia Severiana, the latter from the Emperor Septimius Severus, and received many favours from the Roman emperors. As early as the year 330 the city was a well-known episcopal centre and one of the principal cities of Palestine. When the Crusaders arrived they found it in ruins. It appears to have been destroyed about the year 796 in the course of civil strife. The Crusaders called it Gibelin. By Fulke of Anjou a citadel was erected in 1136 and entrusted to the Knights Hospitallers. Saladin conquered Gibelin in 1187, to lose it to Richard of England five years later. In 1244 it fell to the arms of the Sultan Bibars. It returned once more to the Christians, to pass finally out of their hands in 1252. *Beit Jibrin*, or Eleutheropolis, was visited by Antoninus Martyr in the first half of the sixth century, and he found there several interesting places which can no longer be identified.

‘We came to a city which is called Eleutheropolis, to the place where Samson, with the jaw-bone of an ass, slew a thousand men, from which water sprang forth. This spring, even up to the present day, waters that region; for we went to the spot where it rises. Thence we came to the place

where Zacharias was murdered, and is buried. There is an ornamented church there ; there are many servants of God. Thence we came to the place where the prophet Isaiah was sawn asunder ; and he lies (buried) under the oak tree of Rogel near the watercourse. The saw is preserved for a testimony at the tomb of the holy Zacharias. Thence we came to the place where Abacuc brought the reapers their dinner. There is the fountain at which Philip baptized the eunuch. In these places are the wells which were dug by Abraham and Jacob, and were called Contention.'

The Holy Paula had visited Palestine two centuries earlier, and had also been shown in the same neighbourhood the spring which had issued from the jaw-bone of Samson's ass.

The present village occupies about one-third of the site of the former town, judging from the remains of buildings that are to be seen and are known to be underground. Its situation is one of the most beautiful in southern Palestine. The old line of Crusaders' fortifications can be traced and a portion of the wall seen. A portion of the fortress, rebuilt in 1551 as an inscription relates, and some towers are also visible. There are moreover medieval vaults, now used as dwellings, a Crusaders' arch, and remains of the great Byzantine church of St. Gabriel from which the village derives its present name. A more recent discovery is a Greco-Roman villa containing an exceptionally fine mosaic depicting goddesses, hunting scenes and figures of animals of the first century B.C. But the buildings and the remains of buildings are not the only objects of interest in *Beit Jibrin*. There are also the innumerable rock-caverns of many descriptions and ages that should alone admit *Beit Jibrin* into the book of fame. Some of these caves are said in the hoariest antiquity to have been the dwellings of the Horites, or cave-dwellers, who inhabited the region before the coming of the Israelites. Many certainly were

dwellings, others tombs, and the same at later times places of refuge for Jew, Christian and heathen when the hand of the rulers of the land was heavy against them. Some of these caverns, bell-shaped chambers, supported by columns, are as much as a hundred feet across. In many instances spiral staircases connect the entrance above with the floor. They are lighted from above, and in some instances cave is connected with cave until almost an underground city has been created. Of these there are caves which would appear to have subsequently been used as chapels. The burial caves are in some instances exceptionally large, one containing thirty-four loculi, another has 1,774 niches for urns. At least one of these caves encloses a not inconsiderable well. There are also many rock-cut winepresses and olive presses at *Beit Jibrin*.

Immediately behind *Beit Jibrin* to the south is *Tel Sandahanna*. This hill takes its name from St. Anne, the ruins of whose Byzantine church crown its summit. These are among the most important ecclesiastical ruins in Palestine, in fact, according to Conder, the finest specimen of a Byzantine church in the country. Much of the original building and of the Crusading additions remain visible. Of the nave, which was 124 feet by 32 feet, portions remain. The two side chapels attract attention. Underground the Greek city has been uncovered and covered again. Still farther underground there is, there is reason to believe, a Hebrew city which will be excavated one day. The hill on which the ruined church stands, like most of the neighbouring heights, is honeycombed with caves. They vary in character, but for the most part seem more recent than those of *Beit Jibrin*. Many of them apparently were used as cisterns. There are said to be 400 distinct caves at *Sandahanna* alone.

Under *Sandahanna* may or may not lie hidden the Biblical city of Mareshah, but it is certain that from that city the neighbouring village of *Khurbet Merash* derives



CHURCH OF ST. ANNE, SANDAHANNA



CHURCH OF THE NATIVITY, BETHLEHEM



its name. This city first appears as Mukrashti in the Tel Amarna Tablets. Mareshah was the home of the prophet Micah. It was fortified by Rehoboam; near-by the Ethiopians under Zerah were defeated by King Asa in the Greek period. It was colonized with Phœnicians and was prominent in the Maccabean wars. Finally, the city was destroyed by the Parthians in the year 40 B.C., and when it reappeared in history it was under another name and on a neighbouring site, as has already been mentioned. It was at *Khurbet Merash* that were discovered by Peters and Thiersch the wonderful Painted Tombs of Marissa, unique in Palestine, whose paintings have unfortunately suffered since their discovery.

After leaving *Beit Jibrin*, the road turns sharply to the north, for a short distance running parallel with that by which the traveller has come from Hebron. *Kudna* lies a short distance away on the left. Along the road are seen Roman milestones. At *Kudna* are the remains of an ancient building. *Deir ed Dhibban*, also a little distance from the road on the left, is again famous for its caves, which resemble in many respects those of *Beit Jibrin*. It has been conjectured that the site of the Philistine Gath is to be found here, and perhaps in consequence the home of the ancient Philistine giants. *Aijur*, farther north, also to the left of the road, commands a view of the great plain and the sea. *Khurbet Shuweike* is the hill city of Socoh assigned to Judah. Near-by, when the city was in the hands of the Philistines, took place the heroic contest between David and Goliath. *Beit Nettif* is a little farther, but to the left of the road. From this height there is a fine view of a wide extent of country, bounded by the sea on the west. This village has been identified with Netopha mentioned in the books of Ezra and Nehemiah. After passing *Beit Nettif* the road continues, passing *Beit el Jemal* also on the left, *Deir Aban* on the right, and then crosses the railway from Jaffa to

Jerusalem at *Artuf* station. North of the railway the village of *Eshua* is reached. This is Eshtaol, a town of the tribe of Dan, in which Samson spent much of his short life. Continuing a short distance farther north, the main road to Jerusalem is reached, at the foot of the mountains at *Bab el Wad*.

CHAPTER XV

JERUSALEM TO JERICHO, THE JORDAN AND THE DEAD SEA

THE distance from Jerusalem to Jericho is fourteen miles in a direct line, but the road takes many twists and turns before it arrives at its destination and in the course of them stretches over twenty-three miles before it reaches the village of Jericho, 820 feet below the level of the sea and 3,320 lower than Jerusalem. The road falls another 470 feet in the course of the further five miles to the Jordan. The road almost immediately after leaving Jerusalem enters a desolate and barren country where the eye finds hardly a relief from the endless drabness until the oasis of Jericho comes into view. From Jericho to the Jordan vegetation again gradually diminishes until the river is almost reached. There the traveller enters a tropical thicket, in the midst of which he suddenly comes upon the Jordan.

The road from Jerusalem may be said to start at the foot of the Mount of Olives, opposite to St. Stephen's Gate. The road to Jericho has probably been more trodden than any else by pilgrims. Along it have passed and still pass the multitudes of Christians to whose spiritual welfare the bathe in the Jordan is perhaps more essential than a visit to Jerusalem or Bethlehem. And along the same road passes also the annual Moslem pilgrimage to the reputed grave of Moses, or *Nebi Musa*. And partly perhaps on account of its favour with pilgrims, always a

ready prey, the deserted stretches of this difficult and dreary road have from time immemorial always been a resort of thieves. That this reputation spreads over thousands of years is shown by the selection of the road by Jesus for His parable of the man who fell among thieves. And if the desolation and the tales of robbers were not sufficient there comes to reinforce them the nomenclature of the region—*Chastel Rouge, Citerne Rouge, Tala'at ed Dumm, Ma'aleh Adummim*—*Dumm* being the equivalent of blood. Until only a few years ago, it was out of the question to proceed from Jerusalem to Jericho without an escort. But this reputation is now of the past, thanks to the motor-car and a British Government.

The first place as soon as Jerusalem is out of sight around one of the innumerable bends of the road is Bethany, a name prominent in the story of Jesus. It is now a small village on both sides of the road two miles from Jerusalem. Its Arab name *El Azariyeh* preserves that of Lazarus, of whose resurrection it was the scene. The village was apparently a frequent resort of Jesus. The houses of Mary and Martha, of Simon the Leper, and the tomb of Lazarus are all shown, but the wise traveller gives little credence to these identifications. More authentic objects of interest are the remains of a Crusaders' tower and the Nunnery of Millicent, both dating from 1138. A large stone that resembles the back of an animal with its head buried in the earth is also visible, and the story that it is 'the ass on which Isa (Jesus) rode. He rode it to Martha's house and then turned it into stone' may be accepted, if it is so desired.

A short distance beyond Bethany on the right is *Abu Dis*, beyond which is a Greek chapel which encloses the Stone of Meeting, supposed to mark the spot where Martha met Jesus before Lazarus was restored to life. The road then follows the *Wady el Hod*, or the Valley of the Watering-place, after *Hod el Azariyeh* or the Apostle's Spring, the

only well until the Plain of Jericho is reached. *Khan el Hatrur*, which appears after a rise in the road of 200 feet, a drop of 150 and another rise of 200, is connected with the Good Samaritan and the man who fell among thieves. At this spot is an inn and above it the ruin of a medieval castle. *Tala'at el Dumm*, 'The Ascent of Blood,' which has been identified with *Adummim* on the border between Benjamin and Judah, appears next. Here there was a Crusading fortress, the *Chastel Rouge*, the appearance of red or *dumm* in all these names being perhaps attributable to the traces of red in the rocks hereabouts.

Eighteen miles from Jerusalem, where the road takes a sharp bend to the left, a secondary road leads to the right to *Nebi Musa*, the reputed burial-place of Moses. According to the Biblical story, of course, the leader of the Israelites died on the opposite side of the Jordan on *Mount Pisgah* and was buried in its proximity. But the Moslems have attributed his burial-place to another site and have made of it the principal place of pilgrimage of Southern Palestine. On an isolated height a mosque and Khan have been erected and there thousands of pilgrims, who, as is the nature of pilgrims, combine to create a great fair, flock to pay their religious devotions and to enjoy themselves. The attribution of the site is not of very great antiquity, and in view of the coincidence of the date of the festival with that of the Greek Easter, it has been suggested that both the site and the festival have been invented as counterpoises to that Christian festival which used to bring large numbers of alien pilgrims and potential soldiers to Jerusalem.

By now the plain has almost been reached and the descent, although it continues, is now gentle, with precipices on neither side, as hitherto, to appal the traveller. The *Wady Kelt*, which had previously appeared from time to time as turns in the road disclosed it to view, stretches out

unimpeded. Of the Wady or stream no better account has been given in brief than that of Colonel Conder, than whom no one knew Palestine better.

‘ Wady Kelt has been also thought to be the Brook Cherith, and the scene seems well fitted for the retreat of the prophet who was fed by the “ Oreb,” whom some suppose to have been Arabs. The whole gorge is wonderfully wild and romantic ; it is a huge fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early Anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a magnificent bridge seventy feet high, and running a total distance of three miles and three-quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long knife-edged ridges, and hundreds of little conical points, with deep torrent-seams between. All is bare and treeless, as at *Mar Saba*. The wild pigeon makes its nest in the “ secret places of the stairs ” of rock ; the black grackle suns its golden wings above them ; the eagle soars higher still, and over the caves by the deep pools the African kingfisher flutters ; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

‘ The mouth of the pass is also remarkable ; for on either side is a conical peak of white chalk—one on the south called the “ peak of the ascent ” (Tuweil el ‘Akabeh), while that to the north is named Bint Jebeil, “ daughter of the little mountain,” or Nusb Aweishireh, “ monument of the tribes.” ’

Jericho, in Arabic *Erika*, is a small town of little more than a thousand inhabitants, one of the hottest places

in Palestine, lying surrounded by and filled with orchards and gardens, an oasis in the midst of an arid plain, and so fruitful and pleasant as repeatedly to be referred to as the 'City of Palms.' The stream that runs through the place, dividing into a hundred rivulets, gives it an appearance different from all other parts of Palestine. This difference is enhanced by the hedges and country lanes that lead in and out of it and make the English exile for a moment think that he is back again in some English country village. There were at least four different cities of Jericho, for four sites separate from one another have been discovered. The present town is apparently the descendant of that founded by the Crusaders, and an old tower supposed to date from this period is still to be seen. The oldest Jericho, that of the Canaanites, was situated close to Elisha's Fountain, the spring from which all the streams that flow through Jericho arise. This is the spring whose waters Elisha is said to have healed and made palatable as narrated in the Second Book of Kings. The Canaanite City was excavated in part by the German Oriental Society in 1907 to 1909, and the very walls that fell before the blasts of the trumpets of the Israelites have been laid bare. The sites of the Roman and Herodian cities are known, but have not been excavated.

Jericho appears repeatedly in the Bible story and in the subsequent history of Palestine. It was the first Canaanite city to be taken by the Israelites and was by them placed under a curse. In the First Book of Kings its fortifications were restored, and it later became in Elisha's time a centre for a school of the prophets. The battle with the Babylonians that brought the Kingdom of Judah to an end was fought at Jericho. The city was captured by Bacchides, the Syrian general, by Aristobulus, and by Pompey. By Mark Antony it was presented to Cleopatra, who transferred it to Herod,

who, as was his wont, beautified it and built a palace there. And at his winter palace of Jericho Herod died. In the New Testament it was the scene of the healing by Jesus of the blind beggar Bartimaeus, of the conversion of the tax-gatherer Zacchaeus, the site of whose house, it is said, is now occupied by the aforementioned Crusaders' tower, and the dwelling-place of the Good Samaritan. It was at that time a centre at which Jews living to the east and the north gathered to start on the pilgrimages to Jerusalem, and it was in connexion with such a pilgrimage that Jesus set out from Jericho on his last journey. Under the Christian emperors, and later under the Franks, Jericho became a Christian town, but after the departure of the Franks it degenerated rapidly, until it became what it was until recently, a squalid Arab village. With the advent of the British a revival took place, and it is now becoming a popular week-end winter resort for British officials and the richer Arab families of Jerusalem. Palms still abound in Jericho, perhaps not so prolifically as formerly. Oranges, bananas, figs and other attractive fruits grow luxuriantly and ripen the first throughout Palestine. The Balm of Gilead or the Jericho Balm of Gilead, otherwise Zacchereus Oil, is made from the fruit of the Zakkum tree. The Apple of Sodom or Dead Sea Fruit, which also abounds in the neighbourhood, is very different. The fruit in appearance resembles the apple, but its contents are dust, or worse still, innumerable insects. Another shrub that grows in the neighbourhood is Lot's Lemon, so called from the Arab tradition that it once bore lemons of the finest quality, but being cursed by Lot as a punishment of the people, became bitter.

In the neighbourhood of Jericho are innumerable ruins, Roman and Crusading. Sugar mills, among others, give evidence of the former industrial activity in the district when sugar and rice were the staple products of the valley.

The widespread ruins of aqueducts also show how far the cultivated area extended. Elisha's Fountain, or *Ain es Sultan*, is half an hour's walk north of the town. Another quarter of an hour is sufficient to reach the massive ruins of the medieval sugar mills. Then comes the side of Mount *Karantal* or *Quarantania*, sometimes believed to be the scene of the Temptation in the Wilderness. The face that looks towards the Jordan is honeycombed with caves, formerly the abodes of Christian hermits. Half-way up the mountain-side is an Orthodox monastery, and still higher are the ruins of the Chapel of the Temptation.

Gilgal, the first camping-place of the Israelites after they had crossed the Jordan, has been identified with *Giljulieh*, about a mile east of Jericho. The situation fits into the Bible narrative: the name survives: the tradition goes back earlier than the fourth century, a period prolific in the invention of sacred sites. The ruins there are Byzantine, but that of course does not militate against the genuineness of the site. The local legend related by the Bedouin is interesting in that it shows monkish influences emanating from the Chapel of the Apparition of St. Michael to Joshua which formerly stood near-by. The legend as recorded by Conder is as follows:

' By the old tamarisk—in his day a very noticeable feature of the landscape—once stood the City of Brass, which was inhabited by pagans. When Mohammed's creed began to spread, Aly, his son-in-law, "the lion of God," arrived at the city and rode seven times round it on his horse, Maimûn. The brazen walls fell down, destroyed by his breath, and the pagans fled, pursued by the Faithful towards Kûrûntûl; but the day drew to a close and darkness threatened to shield the infidels. Then Aly, standing on the hill which lies due east of the Kûrûntûl crag, called out to the sun, "Come back, O Blessed one!" and the sun returned in heaven,

so that the hill has ever since been called the "Ridge of the return."'

The name Gilgal is very close to Galgal, the Hebrew for wheel, and thus supports the view that this was even in pre-Israelite days a holy place, a circle of stones. Bishop Arculf who visited the place in the year 700, and Willibald who was there twenty-three years later, mentioned the twelve stones 'which Joshua ordered to be taken out of the Jordan' which were in the church which was then existing. So that in Christian times also there were sacred stones at Gilgal.

From Jericho to the Jordan is a run of about half an hour. There are two destinations on the Jordan—the Allenby Bridge, which is on the high road to Es Salt and Amman in Transjordan, and the Bathing-place of the Pilgrims. The oasis of Jericho soon comes to an end and the desert reappears until the thick tropical growth that borders the river arises to view. The Bathing-place, the traditional spot where Jesus was baptized, has always been a great centre of Christian pilgrimage, although the numbers have not for centuries approached the hundred thousand that are said once to have flocked there. The place of pilgrimage, whose exact locality differs slightly for each Christian sect, is close to the lowest ford before the river enters the Dead Sea. There the pilgrims, dressed in their shrouds, bathe at Epiphany and Easter in order to wash away their sins. The Greek site of the Baptism is marked by the *Deir Mar Yuhanna* or Monastery of St. John, also called *Kasr el Yehud* or Castle of the Jews. The monastery incorporates portions of an older one that existed in the time of Justinian and is said to have been erected by the Empress Helena. It is supposed to cover the cave in which John the Baptist dwelt. Another Greek monastery in the neighbourhood, that of St. Gerasimos, also incorporates early Christian remains.



WADI, NEAR MASSADA

The most convenient manner of viewing the Dead Sea and its coasts is by water. That is to say, a cruise from the north along the western coast and back by the eastern shore is interesting, attractive and relatively comfortable. In fact, there is no practicable road around the sea. The first object of interest on sailing south from the mouth of the Jordan is *Ain el Feshkhah*, a river that rises but a short distance away, and the *Ras el Feshkhah*, a promontory that bears the same name. The water is plentiful but not pleasant to the taste. Its mouth has been identified as the site of one of the Cities of the Plain, whose destruction is so graphically described in Genesis. A little to the south, Conder placed Gomorrah, finding traces of the name in the modern *Amriyeh*. The *Ras el Feshkhah* is the point at which the Judean mountains from the north-west touch the sea. A short distance south of this point the Kedron, which rises in the neighbourhood of Jerusalem, runs into the sea. About midway down the coast is the spring of *Ain Jiddy*. Within a short distance it falls 400 feet, rushing through a thicket of trees and bushes. There are ruins at the source, but the Biblical city of *Engedi* (Goats' Spring) is placed at its mouth. The remains of terraces and gardens in its vicinity still testify to the fruitfulness of the district. It was famous of old as a city of vineyards, of palms and of balsam trees, but Cleopatra transferred the last-named to Egypt, and of the others also no trace now remains. In its caves David hid when a fugitive from Saul. Its vineyards were celebrated by Solomon, its balsam by Josephus, and its palms by Pliny. The last author to mention it as a living city was Jerome.

Some little distance south, not far from the shore, is *Sebbeh* or *Masada*. *Masada*, a fortress on the top of a lofty and inaccessible crag 1,000 feet high, was first built by Jonathan Maccabæus and afterwards strengthened by Herod. Its chief title to fame is its heroic

defence by Eleazar against the Romans, a defence which culminated when all hope was lost in the suicide of its nine hundred and sixty defenders, men, women and children. A detailed account of the fortress and its fall is given by Josephus. Space suffices only to quote his description of its situation :

‘There was a rock, not small in circumference, and very high. It was encompassed with valleys of such vast depth downward that the eye could not reach their bottoms : they were abrupt, and such as no animal could walk upon, excepting at two places of the rock, where it subsides, in order to afford a passage for ascent, though not without difficulty. Now, of the ways that lead to it, one is that from the lake Asphaltitis, towards the sun-rising, and another on the west, where the ascent is easier : the one of these ways is called the *Serpent*, as resembling that animal in its narrowness and its perpetual windings ; for it is broken off at the prominent precipices of the rock, and returns frequently into itself, and lengthening again by little and little, hath much ado to proceed forward ; and he that would walk along it must first go on one leg and then on the other ; there is also nothing but destruction in case your feet slip ; for on each side there is a vastly deep chasm and precipice, sufficient to quell the courage of everybody by the terror it infuses into the mind. When, therefore, a man hath got along this way for thirty furlongs, the rest is the top of the hill, not ending at a small point, but in a plain upon a mountain-top.’

The fortress, which was considerable in extent, comprised not only fortifications, a palace and other dwelling-places, but also vast cisterns and cultivated land, so that its garrison should never run the risk of famine. Much of the wall built around the fortress by Herod survives and there are many ruins enclosed by it. Outside is the wall built by the Roman besiegers, and from the top can easily be distinguished the Roman camp.

At the south-west corner of the sea is *Jebel Usdum*,

with its large pillar of salt, traditionally that into which Lot's wife was changed when she, despite all warnings, femininely looked behind to see what was transpiring. The natives evidently believe her to have been a giantess. Rounding the southern shore, where the water is very shallow, the boat will pursue its course northwards, passing the peculiarly shaped promontory of *El Lisan* or the Tongue, and half-way between the southern and northern extremities the mouth of the Arnon. The mouth of the river behind its small delta is 82 feet wide, flowing through a chasm with perpendicular sides of red, brown and yellow sandstone, so perpendicular and forbidding as at most times to exclude the sun, the cliffs so worn by the weather as to resemble Egyptian architecture. Farther north, but some little distance inland at the source of the river Skara, is *Machaerus* or *Mukaur*. Machaerus was a strong fortress in the time of the Maccabees and later. A lofty rock accessible with great difficulty, it was first fortified by Alexander Jannaeus. In common with so many other fortresses, it was strengthened by Herod, who built a palace and an arsenal and dug many cisterns. At *Machaerus*, John the Baptist was imprisoned and murdered, and thither later fled, but unavailingly, the Jewish refugees from the persecution of Vespasian.

North-east of *Mukaur* and 400 feet higher is *Main*, the Biblical *Baal Meon* or *Beth Meon*, a city which alternated between Reuben and Moab, and is mentioned on the Moabite stone as having been taken by Mesha, King of Moab, from Omri, King of Israel. There are Roman ruins there, the lower parts of the buildings having been hewn out of the rock. The tombs in the neighbourhood are very numerous, and not far away are the hot medicinal springs in which Herod vainly sought the restoration of his health. From *Baal Meon* the traveller turns again to the Dead Sea, following the *Wady Habis*, otherwise *Zerka Main* or *Nahaliel*, until about four miles

from its mouth he arrives at Callirhoe and its hot springs, still the resort of those in search of health, but far more famous in classical times. Returning to the sea, the traveller resumes his journey north, and after a not very long interval regains his starting-place.



JORDAN SCENERY

CHAPTER XVI

FROM JERUSALEM TO NAZARETH

THE road from Jerusalem to Nazareth covers eighty-six miles, and can be traversed in comfort in a car in three and a half to four hours. It traverses much of the country that has been rendered historic by the Book of Kings, and the Bible student will recognize place after place as its identification is made clear to him. The road commences at the Damascus Gate, and at the foot of Mount Scopus turns off sharp to the left and runs due north until it reaches its end. The first village is that of *Shafat*, on the left with fifty, or sixty houses, two and three-quarter miles from the beginning of the journey. *Shafat* has been identified with Nob, one of the sacred cities, where the Tabernacle once stood, and in which David took refuge when in flight from Saul, most of whose inhabitants in consequence being massacred. A few portions of a church and a small reservoir hewn in the rock are to be seen. A few minutes farther on the right is the hill of *Tell el Ful* or Hill of Beans, which has been identified with Gibeah of Benjamin and Gibeah of Saul of Judges and Samuel. Gibeah was the birthplace of Saul and his place of residence until he became king. There subsequently in unhappier times his descendants were hanged and Rizpah, their mother, watched over their bodies day and night to protect them from the beasts and birds of prey: 'And Rizpah the daughter of Aiah took sackcloth, and spread it for her

upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.' The ruins of *Tell el Ful*, which were for long considered of Crusading origin, were carefully examined by the American School of Archæology within the past few years. Traces, in some instances not inconsiderable, of four successive fortified buildings were found superimposed on one another. The earliest is attributed by archæologists to the twelfth or thirteenth century B.C., and appears to have been Canaanite. This was destroyed by fire and on it was erected a second fortress, the most elaborate of them all. The date given to this is that of King Saul. After the lapse of four more centuries another fortress was erected on the site, and this is attributed to King Asa who, as related in the First Book of Kings, built Geba of Benjamin. Finally there are traces of Maccabean fortifications.

A couple of miles off the road on the right is to be seen *Anata*, Anathoth of the Bible, Aneth of the Crusaders. The place is mentioned time and again in the Bible and was the birthplace of Jeremiah. Here also are ruins to be seen, although the village is now insignificant, in one case a large building, probably a church, with a mosaic pavement. Fragments of columns moreover have been built into the houses. On the edge of the height before it falls away to the Jordan valley the view, as is so often the case in this part of Palestine, covers a wide range, east and south-east. Seeing *Anata* one can appreciate much of the imagery of the prophet's message. A little to the north-east, also off the road, is *Khurbet Almit*, identified with Almon or Alemeth, a Levitical town, and also with Bahurim where David in his flight from Absalom was cursed by Shimei of the house of Saul. A mile north of Almit are a number of tombs popularly known as *Kabur Beni Israil* or *Kabur el Amalikeh*,

the Tombs of the Israelites or the Tombs of the Amalekites.

After passing *Shafat* the road descends gradually into the *Wadi el Nus* and then slowly ascends again until the village of *El-Ram*, ten minutes from the road on the right, is reached. This is Ramah of Benjamin, a frontier fortress of the Kingdom of Israel which was captured by Asa, King of Judah, with the assistance of his Syrian ally. Ramah was also the place at which those who were marked down for exile were collected in preparation for the departure for Babylon, an explanation of Jeremiah's vision of Rachel: 'A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.' And at Ramah, Jeremiah was released after he had been 'bound in chains' in anticipation of his participation also in the great exile. There are ruins at *El-Ram* and a small mosque, once a church, built out of the stones of a still earlier edifice.

Returning to the road, the twin Arab and Jewish villages of *Kalandia*, with the air-landing-ground adjoining, are reached a mile and a half from *El-Ram*. After another mile *Khurbet el Atara*, a ruined village with old ponds and tombs, is seen close to the road on the left, and then closely following it *Tel en Nasbeh*, the Biblical Mizpah, Samuel's head-quarters and a city that came otherwise frequently into prominence in Bible times. There Saul was chosen king. There resided the Governor of Judah when the kingdom had been taken and annexed by Babylon. And there Judas Maccabæus assembled his army in preparation for the taking of Jerusalem. The Pacific School of Religion has recently been excavating at *Tel en Nasbeh* and has found portions of a wall nearly 26 feet thick, dating probably a thousand years before the Kingdom of Israel, a discovery that has revolutionized the opinion held regarding the culture of the inhabitants of

the Bronze Age of Palestine. Mizpah is the most strongly fortified city of Palestine yet discovered. Contemporary skeletons were also unearthed, and the study of them should throw light on the early inhabitants of the land. Other discoveries consisted of an Israelite temple with contemporary houses of 800 B.C., cisterns and corn receptacles provided against a possible siege of the city. One of the former has been half-identified as the cistern into which the body of Gedaliah, Nebuchadnezzar's Jewish Governor of Judea, who was murdered by Ishmael, was thrown. The most important discovery was, however, two Bronze Age tombs of from 3000 to 2500 B.C., earlier than the Canaanite occupation, with human and other remains therein.

A mile farther and the traveller reaches *Bireh*, the ancient Beeroth, one of the Hivite cities that, after the capture of Ai, by a subterfuge secured an alliance with the Israelites. *Bireh* is a village of some size and prosperity, which it owes to the copious spring from which it derives its present as well as its former name. There are many architectural remains at *Bireh*. The beautiful church with pointed arches was erected by the Knights Templar, who then owned the district, in 1146. A little to the south-west is a fountain with a stone trough connected with a Moslem place of prayer, and a little lower the remains of two ancient reservoirs. According to medieval legend it was at *Bireh* that Mary and Joseph first discovered the absence of Jesus, who had stayed behind in the Temple. A noticeable feature of the village is that many of the houses are half underground. In most of the modern buildings older building material has been used, and this explains the disappearance of much of the Crusaders' buildings during recent years.

Opposite *Bireh*, separate from it only by the high road which forms the watershed, is *Ramallah*, a small and prosperous Christian town, much of whose wealth is derived

from the money made by its inhabitants in America, North and South. English Quakers are very active there, and their schools are among the best in Palestine. *Ramallah* is ideally situated with wide vistas, north, south, east and west, stretching even as far as the Mediterranean. Being a little higher even than Jerusalem, it could be made an ideal summer resort, and its attractions as such are becoming more widely known every year. In *Ramallah*, as throughout this district, the relics of the past are numerous, and Herodian and pre-Herodian masonry are frequently met in modern structures. Rock-tombs also abound and point to a time when *Ramallah* must have been a thickly populated centre. At *et-Tireh*, less than a mile from *Ramallah*, are underground workings that have been put to several uses, one apparently that of a secret chapel. There is a similar underground working in *Ramallah* itself, and also three discarded places of worship—first a little cave sanctuary, then a ruined Orthodox church, and finally *el-Khalil*, formerly a mosque.

From *Bireh* to Nablus the road runs through plantations of olives, figs and vines, for long stretches being lined on both sides by avenues of soothing grey-green olive trees whose gnarled and riven trunks look as if they were a thousand years old. After leaving *Bireh* the road forks. That on the right should be taken, and then the road divides again, the road on the right forming a loop that connects again with the main road at *Kefr Ana*. Following this loop road the traveller passes the village of *Beitin*, the modern representative of Bethel or Luz, the Canaanite city where Abraham set up an altar, whose name was changed by Jacob to Bethel (House of God) after his vision there. It was at Bethel also that after a second vision Jacob's name was changed to Israel. For a time Bethel was the capital city of the children of Israel and for long the religious centre of the northern tribes. At Bethel Deborah made her head-quarters and Samuel

judged. At Bethel was set up by Jeroboam one of the Golden Calves which was ultimately taken away by Shalmaneser when he conquered the kingdom. And now the place is a wretched little Arab village of poor inhabitants dwelling in hovels. *Beitin*, like so many of the Biblical sites in this district, is on an eminence commanding wide views. It was at Bethel, then Luz, that Abraham and Lot divided the land for their pastures. Lot took the region to the east, stretching down to the fertile Jordan with the Dead Sea and the Cities of the Plain, not yet destroyed, at its head. And beyond rose the wall of the Mountains of Moab, and beyond them still the green and fertile tableland as far as the eye can reach. This was the land that Lot chose. To Abraham was left the stony and relatively barren hills to the west. So stony that, as has been pointed out, Abraham's grandson must have found ready to hand the stones that he used as his pillow and those which on awakening he set up as a pillar of remembrance of his prophetic dream. The ruins at *Beitin* cover an area of three to four acres. At the south-east are the remains of a small castle enclosing a Greek church. Still farther to the south-east is all that remains of a larger church. On the west there are the ruins of a cistern so large that it can be compared only with the Pools of Solomon. Luz, the original name, signifies almond-tree, and the plentiful produce of almonds even to-day justifies the name.

Opposite *Kefr Ana*, where the main road is again reached, but some little distance west, lies *Jufna* or *Jifna*, the Gophna of Josephus, now a Christian village of some six hundred inhabitants. It was on Gophna that Judas Maccabæus fell back after his defeat by Antiochus Epiphanes. Later the town was taken by Vespasian and occupied by Titus in his advance on Jerusalem. *Jufna* lies in a fertile plain in which fruit trees—olives, vines, figs, apples, pears, pomegranates, apricots and

almonds—abound. The church, dedicated to St. George, is situated in the midst of the remains of earlier buildings. Built into its wall is a portion of an ancient sarcophagus. An old Crusading church is still in use, or was until recently, and Byzantine remains lie around. Thus this church, although modern, has in itself portions that go back almost to the first years of Christianity. There are also the ruined walls of a castle, possibly of the Middle Ages, and a Latin monastery and church of recent date.

A short distance north-east of *Kefr Ana*, away from the main road, is *Tell Azur*, the highest point in Southern Palestine, 3,518 feet above sea-level. It has been identified with Baal Hazar where, according to the Second Book of Samuel, Absalom kept sheepshearers. From *Tell Azur* can be enjoyed one of the most extensive views in Palestine. In the west the eye takes in the sweep of the coast from Carmel to Jaffa. In the south the Mountains of Hebron and the lower hills of Bethlehem, the flat-topped Frank Mountain, the Mount of Olives with its two towers, and the nearer heights of *Ramallah*, *Neby Samwil* and *el Kabebek* can all be picked out. Across the Jordan there are the Mountains of Moab and of Gilead and *Ajlun*, and in the north Ebal and Gerizim and the Mountains of Galilee and snow-capped Hermon, ninety miles away—the whole of the Promised Land almost, from Dan to Beersheba. On top of *Tell Azur* are some twenty trees sacred to the 'Men of Azur.' But the only outward sign of worship is the few oil lamps that are kept burning. It is said that at times sacrifices are still offered to the Saints of the *Shadjarat el-Awaser*. A Canaanite god, *Baal Hazor*, was once worshipped there and this worship seems to have survived all national vicissitudes until the present day.

Returning to the main road the ruin of *Kasr Berdawil* or the Castle of Baldwin is passed, and a little farther, after crossing the *Wady en Nimr*, *Ain el-Haramiyeh* or

the Robber's Fountain, a spring and some empty rock-tombs, caverns and the ruins of a Khan. Three and a half miles beyond this spring the road passes *Sinjl*, a Moslem village of forty houses, the Casale Saint Gilles of the Crusaders, named after Raymond de Saint Gilles, the first Count of Tripolis and one of the captors of Jerusalem in 1099. Slightly south-west of *Sinjl*, lies *Jiljilia*, which has been identified with the Gilgal which was the starting-point of Elijah's last journey, and on the north-east *Seilun*, the sanctuary city of Shiloh, the dwelling-place of the Ark of the Covenant from the settlement of the Israelites in the land until the capture of the Ark by the Philistines in the time of Eli. Shiloh, which in view of its associations was after Jerusalem to the Jews the holiest spot in Palestine, it has been remarked, is in its situation consistent with the austerity of the Jewish religion. It is not on the top of a mountain like so many of the other high or holy places of the land. It is not on the edge of a fountain like the sacred place of the god Pan at Baneas, nor among the mighty trees as in the Lebanon. Round-topped hills of seemingly moderate height, valleys too open to be picturesque or impressive, bare, barren rocks are the natural features that surround the almost deserted site of Shiloh. The religion of Israel needed no extrinsic aids. Its strength was in the truth that it carried within itself. The modern village occupies a Tell or mound with the spring at which the daughters used periodically to dance, perhaps until they were seized by the remnant of the men of Benjamin who had survived the civil war waged on them by their brethren. In the neighbouring rocks are many ancient tombs, some of which are attributed to Eli and his family who lived and presumably were buried there. The principal place of interest, however, is the partly artificial rock platform on which many believe the Tabernacle itself rested. The rock has been levelled so that an area of some 400 feet by

77 feet was available. There are many remains of earlier buildings scattered about the village and its neighbourhood. One of these is believed to have been a Byzantine synagogue. The lintel above the door is beautifully carved with an amphora between two chaplets. At some period in Crusading times the building had been adapted to Christian worship, for there are remains also of a church, and still later a mosque, known as the *El-Arbain*, or the Forty, that is the Forty Companions of the Prophet, was erected inside the enclosure. There is also another mosque, shaded by a large oak tree, at the southern foot of the Tell, the *Jamia el Yeteim* or the Mosque of the Servants of God.

Back on the main road after a short time the traveller reaches the village of *El-Lubban*, Lebonah of the Book of Judges, where there are many rock-tombs with ornamental façades. The village is a little above the road, but where the road turns are the spring and the Khan, a halting-place for most passers-by. From *Khan Lubban* to Nablus are fourteen miles almost direct north until Jacob's Well or *Bir el-Sumra* is reached at a distance of twelve miles, where the plain ends and the road turns west between Mounts Ebal and Gerizim and begins to rise. The valley between the mountains is from a quarter to half a mile across and the summits of the mountains two miles apart. The road is here about 1,600 feet above sea-level. These twin mountains are in sight for miles before their feet are reached and stand out as landmarks to the traveller from the south, with snow-capped Hermon in the far distance behind. Ebal or *Jebel es-Suleimiyeh*, on the north of the road after the bend, is the Mountain of the Curses on which after the entry of the Israelites into the Promised Land six of the tribes were grouped by Joshua to recite the curses against the disobedient. The mountain, which is 3,077 feet high, looks from below as if covered with cactus, and possibly

in view of its association is thought to look more desolate and forbidding than its twin opposite. The view from the top takes in its sweep Carmel, the Mountains of Galilee, Hermon, Mount Tabor, the Mountains of Moab, and even Safad and the mountains of the Hauran. In the south *Neby Samwil*, on the outskirts of Jerusalem, can be picked out by the eye. Higher than Gerizim, Mount Ebal overlooks that mountain and carries the eye across the coastal plain even as far as the edge of the Mediterranean. Its side is honeycombed with ancient tombs. Near the top is a Moslem Holy Place which is said to enclose the skull of John the Baptist. On the summit are the ruins of *El Kala* or the Fortress, and a short distance away those of *Khurbet Kuneiseh* or the Little Church, the site of an ancient church. It is related of Joshua that after his victory over the men of Ai he built an altar on Mount Ebal on which sacrifices were offered and in proximity to which the Law was recited. There has been no attempt at an identification of this altar, although the Samaritans claim that it was in reality on Mount Gerizim, where they can point to its remains, and that the attribution to Mount Ebal is a deliberate forgery, but Colonel Conder, who was engaged in the original survey of Palestine, pointed out that *Amad ed-Din* or the Monument of the Faith survives as the name of a Moslem sacred site on the mountain, while the 'pillar' which was in Shechem may survive in the name of the Mosque of the Pillar, *Jamia el Amud*.

Mount Gerizim or *Jebel el-Tor*, on the opposite side of the road, is the Mountain of the Blessings. It is a large plateau, 2,848 feet high. More fertile than Ebal, it has a less repellent appearance. Gerizim is the holy mountain of the Samaritans, that little remnant of survivors of the Assyrians transplanted from their homes by Shalmaneser after his conquest of the Kingdom of Israel more than two thousand six hundred years ago. When in the time of Zerubbabel the Temple at Jerusalem was being rebuilt

the Samaritans, who had intermarried with the Israelites remaining in the land, asked to be allowed to participate in the work. Their offer was rejected, and thus arose a feud between them and the Jews that has persisted until the present day. This feud has manifested itself in part in the charge brought against the Jews of having altered the text of the Scriptures to the detriment of Mount Gerizim and of those to whom it is holy ground. Thus the Samaritans who camp out on the mountain-top every year to celebrate the Passover with its literal sacrifices and hasty meals and hurried travel, as described in the Book of Exodus, claim that the mountain was the site of altars raised by Adam and Seth, the scene of the meeting between Abraham and Melchisedek, of the abortive offering of Isaac, of Jacob's vision and the erection of his altar on his return from Padan-Aram, of the erection by Joshua of his first altar after entering the Holy Land, and the site of the Temple itself. The Samaritans also hold that Gerizim is the highest mountain in the world, although, as they admit, Ebal appears to the eye to be higher, but the eye is deceived, and was the only spot on the earth's surface that escaped the flood.

There are traces on the top of the mountain of a considerable resident population at one time. On the highest part are the ruins of Justinian's fortress, built in A.D. 533, and enclosing Zenos' church erected in the year 474. The ruins of the fortress cover a space measuring 180 feet by 230 feet. Of the tower in the south-west corner has been made a mosque dedicated to Sheikh Ghanim, identified by the Samaritans with Shechem, the son of Hamor, Prince of Shechem in Jacob's time. North of these ruins there is a large ruined reservoir known as *El-Kulah*, and below this are traces of yet another fortress, also probably Roman. Under the west wall of Justinian's fortress twelve stones are pointed out. These, the Samaritans claim, are the stones of Joshua's altar. The identi-

fication is of course baseless, but they may well be a survival of the original temple of the Samaritans. A further tradition is that the Temple treasures are buried under the stones. South of the fortress is the sacred rock of the Samaritans, with a cave at its side. In the cave it is claimed the Tabernacle was made. The rock-platform, which slopes down to an aperture through which the blood of the sacrifices might have flowed, bears a general resemblance to the similar rock-platform within the Temple area at Jerusalem.

At the entrance to the valley between these mountains, where the road bends to the left, tradition, which goes back longer than human memory, has placed Jacob's Well, otherwise known as *Bir el-Sumra*, in the parcel of land which Jacob purchased when he came to Shechem after leaving Laban's house in Syria, and where Jesus on his way from Jerusalem rested and conversed with the woman of Samaria. The well and the surrounding land are the property of the Greek Monastery, who are building a church around it. In the course of the excavations traces of at least two earlier churches have been found. From the records of travellers it appears that a basilica was erected there after the year 333, but before 383. This church was apparently destroyed by the Caliph Omar. Its crypt used as a church was seen by Willibald in 722. At a later period the Crusaders erected another church over the site, or rebuilt the crypt, but this also fell into ruin. Immediately behind Jacob's Well a little white mosque, easily picked out from among its surroundings, is the tomb of Joseph whose bones were brought back from Egypt to lie in the land at Shechem that his father had bequeathed to him. A little farther north behind Joseph's Tomb is the village of *Askar*, the Sychar of the Gospel of St. John. There are a spring issuing from a cave and ancient rock-cut sepulchres beneath it. West of Jacob's Well, a short distance on the way to Nablus, lies

another small village, *Balata*, which according to early tradition is the site of the *ballut*, or Oak of Shechem mentioned in Joshua and Judges. German archæologists who have resumed work there since the War have discovered evidence of four distinct civilizations—Canaanite, Early Israelite, Later Israelite and Samaritan-Hellenistic. There are traces of the old city wall with towers and two gates, one a triple gateway, a large hall with pillars, and a temple. All the evidence points to this as the site of the ancient Shechem. There are even traces of the destruction of the city by Abimelech in 1100 B.C. The earliest of the buildings is the Temple of Baal Berith with columns and the empty place for the idol. Close by are three smaller contemporary buildings, perhaps the temples of minor gods. The palace is, it has been suggested, that of King Jeroboam. The traveller is by now practically in Nablus, for a few minutes beyond *Balata* on the opposite side of the road is the first building of the town, the police barracks. There are two roads, one passing through the town, the other skirting it on the north, but within the past two or three years Nablus has begun to spread and new houses have appeared north of the latter road.

Nablus, although not occupying the exact site of the ancient Shechem, is unquestionably its successor. The city first appears when Abraham erected an altar there after his entry into the Holy Land. Jacob made it or its neighbourhood his head-quarters, and its inhabitants were on one occasion massacred by his sons in retaliation for an affront inflicted on their family. Perhaps back to this incident dates the intense anti-Jewish fanaticism of the Nablusese. Situated in the centre of Palestine Joshua chose it as a convenient place for his farewell address to the people. After the death of Gideon it seceded from the state, under his son Abimelech, whose mother was a woman of Shechem. At Shechem Rehoboam was proclaimed king and Jeroboam placed his capital after

his successful revolt, and there the Kings of Israel reigned until the foundation of Samaria half a century later. In 722 B.C. the population, or the leading classes, were led into captivity and replaced by settlers from Assyria, who intermarried with the Israelite remnant and became the ancestors of the Samaritans, of whom less than two hundred now survive, all with hardly an exception living in Nablus. Under the Samaritans, after their advances had been rejected by the returning Jews, Shechem again rose in importance. They were attacked and their temple destroyed by John Hyrcanus in 129 B.C. In A.D. 67 the city was taken by Vespasian and its inhabitants put to the sword. The city was then rebuilt by the Romans and given the name *Flavia Neapolis* in honour of the Emperor. The city and its inhabitants again suffered severely at the hands of the Romans in A.D. 529, when a revolt was suppressed by Justinian. By the Crusaders the name was modified to Naples, and under that name slightly changed it has remained until the present day.

Nablus has about 16,000 inhabitants, with the exception of the District Officer and two or three other officials and their families, and the staff of the Church Missionary Society Hospital, practically entirely Arab. Apart from a few hundred Christians, belonging for the most part to one or other of the Greek churches, and the couple of hundred Samaritans, the inhabitants are Moslems and extremely fanatical. In fact Nablus has had throughout history the reputation of being the most fanatical city in Palestine. In these circumstances Nablus is entirely an oriental city, but it differs from the other cities of Palestine in its abundance of water, no less than seventy streams rising in the mountains above, many of them flowing through its streets. The principal buildings of the town are *Jami el-Kebir* or the Great Mosque, originally a church of Justinian which was rebuilt by the Canons of the Holy Sepulchre in 1167—within it is to be seen the

tomb of Sheikh Babran—*Jami en Nasr* or Mosque of the Victory, and *Jami el Kadra* or Mosque of Heaven, both originally Crusaders' churches. *Jami el-Mesakin* or Mosque of the Lepers seems to have been originally a hospital of the Templars. Among the Moslem traditional sites within the city are the place where Joseph's blood-stained coat was brought to his father and the tomb of the sons of Jacob. The synagogue of the Samaritans is a small inconsiderable room. There are several soap factories at Nablus, but otherwise no industries apart from agriculture.

The surroundings of Nablus and its general situation are among the most beautiful in Palestine. With its gardens and orchards and rivulets lying hemmed in between two mountains it is a veritable oasis. The houses lying amid trees and in gardens stand heaped on one another, as it appears, some distance up the mountain-side, and from the windows of the highest of the western-most of them can be seen the Mediterranean some twenty miles away. Olives, mulberries, figs, walnuts, plums, apricots, peaches and vines all abound, and the ground is fruitful with vegetables. All the more does the luxuriance of Nablus and its gardens and its surroundings stand out from the barren hills that overtop them, particularly in the summer. In Nablus one can picture to oneself Jothan standing on a rock projecting from the mountain-side—it needs not much imagination to indicate the very one—and narrating the parable of the olive tree, and the vine and the bramble with the illustrations at his right and his left hands. The Samaritans, originally settlers from Babylon and other places in the east, were recruited from time to time from among the Jews of Jerusalem and elsewhere who on account of laxity of observance got into trouble with their austere spiritual rulers. According to Josephus the erection of their temple on Mount Gerizim they owed to one of these refugees, Manasseh, the brother

of the Jewish High Priest Jaddeus, who had married a daughter of Sanballat, the Persian Governor of Samaria, and had to leave Jerusalem in consequence. The appearance among them of priests of the children of Israel was earlier. The earliest settlers, it is related, were worried by lions and appealed to the King of Assyria for an Israelite priest to 'teach them the manner of the God of the land.' When he came and taught them his worship 'they feared the Lord and served their own gods,' that is to say attempted to have the best of both worlds.

The traveller from Jerusalem to Nablus must be struck by the deserted appearance of the country. Mile after mile is passed without a village, a passer-by, or even a cultivated field. After passing Nablus, however, the aspect is entirely changed. As far as Nazareth and farther one is justified in saying that never is one out of sight of a village, not to mention human beings and cultivation. *Rafidia*, *Amad ed-Din*, *Zawata*, *Beit Iba*, at the junction with the road to Tulkarem, *en Nakurah*, all follow one another in quick succession, on or close to the road. Seven miles from Nablus, on a hill on the right, is the Arab village of *Sebastieh*, the direct descendant of Samaria, the capital of the Kingdom of Israel. The city of *Shomron* or Samaria was founded by Omri, King of Israel, and it remained the capital of the kingdom until its capture after many sieges by Sargon in 721 B.C. The name was derived from Shemen, the owner of the land on which the city was built. It surrendered to Alexander the Great in 331. It was again destroyed by John Hyrcanus in 107 B.C.; according to Josephus, 'He destroyed it utterly, and brought streams to drown it, for he made such excavations as might let the waters run under it; nay, he demolished the very signs that there had ever been so great a city there.' It was, however, subsequently rebuilt by the Romans. By Augustus the town was given to Herod, to whom its architectural beauties, the remains of some of which are

still to be seen, are due. By Herod the name *Sebaste* (Greek equivalent of Augusta) was given. Samaria was the scene of many tragedies. There Jezebel slew the prophets and Jehu the false ones. There Herod had his wife Mariamne murdered in a fit of insane jealousy and was haunted by an insatiable longing for her. There also his two sons were murdered and it is said John the Baptist was put to death. The hill on which the village stands is covered with cultivation. The archæological remains at *Sebastieh* are interesting and numerous. There is a not inconsiderable part of the palace built by Omri, with the extensions made by Ahab and Jeroboam II. This group of buildings comprises courts with rooms around, a defensive tower and the 'Pool of Samaria,' 33 feet by 16½ feet, with a depth of 15 feet. Phœnician and Hebrew masons' marks are to be distinguished on the stones of the Palace. The Western Gate dates from several successive periods, the earliest of which is also that of the Hebrew Monarchy. Of Herod's buildings there have survived the well-known Street of Columns, the forum, a basilica, a temple in honour of Augustus erected on an artificial terrace, especially noticeable in which are a mutilated colossal statue of Augustus and a staircase 70 feet wide, and a theatre. From the occupation by the Crusaders, who made of *Sebastieh* an episcopal see, there survive portions of a great Gothic cathedral, dedicated to St. John the Baptist, who, according to an early but baseless tradition, was buried there. This church covers a genuine Jewish tomb which is attributed to Zachariah, the father of John. There are also some remains of a Crusaders' palace close by.

Dothan is the place where Joseph's brethren were feeding their flocks when he sought them, and later the residence of Elisha where he had the vision of the mountain full of horses and chariots of fire when the King of Syria sent to take him. In the neighbourhood also is the road that Judith followed in her mission to Holofernes. The

city is now represented by *Tell Dothan*, a short distance north-west of the road in the plain of Dothan, six miles south-west of Jenin. The mound rises from the plain. Its Arabic name is *Jubb Yusuf* or Joseph's Pit, in which the tradition of Joseph's sale by his brethren is preserved. As was to be expected the Tell is in the midst of pasture-land, with the ancient highway along which the Midianite merchants were proceeding to Egypt not far distant. The high road has at some time been diverted and now runs farther to the east. The name Dothan signifies two wells, and the two, one a spring, are still to be found. At the point at which the path from Dothan joins the main road to Jenin and Nazareth is the spring of *Belameh*, which takes its name from the Crusaders' ruin of *Khurbet Belameh*, identified with the Ibleam or Balamo, near where Ahaziah, King of Judah, was mortally wounded by Jehu's forces, and the city whose siege was raised by the instrument of Judith's heroism.

Jenin, the En Gannim or Garden-spring of Joshua, the Beth Haggan or Garden-house of the Second Book of Kings, and the Ginoea of Josephus, is, as its name implies, a garden amid springs and rivulets. The modern Jenin is a small Arab town of 2,500 inhabitants situated at the point on the road where it leaves the hills and enters the Plain of Esdraelon. It is a city of minarets and palms with the green foliage of the fields spreading out behind it as one looks back from the plain. From the centre of the town runs a road to Megiddo and Haifa, probably that taken by King Ahaziah when in flight from the soldiers of Jehu. From Jenin to *Zerin* the road covers six miles, passing the small Arab villages of *Arrane*, *El-Jelame* and *Surdela*. A little distance to the right of the last named on a hill is the Moslem pilgrim shrine of *El-Nazar*. Farther east is the *Jebel Fukua* or Mount Gilboa. *Zerin* is the modern representative of Jezreel, Ahab's favourite place of residence, where he coveted

and acquired Naboth's vineyard, and where Jezebel was cast out of the palace window so that Jehu might trample on her body, and the dogs licked her blood. To the Crusaders Jezreel was known as *Parum Gerinum*. Situate on a spur of Mount Gilboa the view embraces the land from Carmel on the sea to Beisan close to the Jordan, and from Nazareth hanging on the mountain-side on the north to Jenin where the southern mountain pass enters the plain. From the ruined tower in the village one can picture the course of Jehu and his army driving furiously up from the Jordan to put an end to Ahab's dynasty, of King Ahaziah's flight towards Jenin and Megiddo, and turning round to the west one can imagine Ahab's chariot approaching, with Elijah running in front of it after his massacre of the priests of Baal. The forests of Gilboa have long since disappeared, and the vineyards of which Naboth's was the most famous have left no traces, but the remains of winepresses remain. There are or were many broken ruins on the site, but above ground to-day little but hovels is to be seen. One day the archæologist will come with his spade and then perhaps will be uncovered monuments of the lives of Ahab and Jezebel and of those who came after them.

Direct north of *Zerin* stands out a hill, 1,690 feet high, known as Little Hermon or *Jebel Duhy*. The name Little Hermon was apparently given by Jerome, who realized that the monkish tradition of identification was unsound, yet felt that in view of this tradition some nominal connexion with Mount Hermon was justified. The Arab name is derived from a Moslem saint named *Dahi* or *Duhy*, whose shrine is on the top of the mountain. Four miles from *Zerin*, half-way across the plain, where the narrow-gauge railway from Nablus meets the line from Haifa to Samakh and Damascus lies *Afuleh*, once an Arab village, now one of the most recent of the Jewish settlements. This village is not identical with *Fuleh*, a mile to the east,

where the Crusaders had a castle, *Castellum Faba*, which was taken by Saladin in 1187, and the French under Kleber in 1799 defeated the Turks. A mile or so farther east is the Arab village of *Solem*, the successor of Shunem, the home of the Shunamite woman whom Elisha befriended, and of the heroine of the Song of Songs, and also the place of the Philistines' encampment before the Battle of Gilboa. Farther to the north-east and still farther away from the main road is the Arab village of *Endur*, which retains almost unchanged its Biblical name. This was the home of the witch whom Saul consulted prior to the battle of Gilboa in which he met his death. Saul's forces were encamped at Jezreel and those of the Philistines were near Shunem. The road to Endor taken by the King on that fatal night can almost be traced, and that by which he returned when the last glimmer of his hope and self-confidence had been quenched by the shade of Samuel which had been summoned back to earth at his request. At *Endur* there are no ancient remains except the numerous caves, many of them still inhabited, but it would be an unfair advantage of one's imagination to connect any of these with the Witch of Endor.

Some four miles almost due north of *Endor* is the *Jebel et Tor* or *Mount Tabor*, which stands out, 1,843 feet high, as a landmark for a considerable distance. To one coming from the south-west the mountain has the form of a dome. The slopes of the hill are wooded and furnish a pleasant break to the scenery to which the eye has become accustomed since leaving Jenin and the hills of Samaria. There is an excellent road now to the top of the mountain, from whence can clearly be distinguished most of Northern Palestine. And stretching in all directions from the foot of the hill are the plains of Esdraelon and Galilee, studded with historic villages. In the Bible Tabor is linked with Hermon as an illustration of majestic beauty. It was on Tabor that Deborah and Barak assembled

their forces. By the Church Fathers the mountain was identified as the scene of the Transfiguration, and as such accepted by Raphael for his great picture. The tradition has held, and since the days of Origen and St. Jerome Tabor has been a Christian holy site. In the Greek period there was already a town of some size on the top of the mountain. During the war with Rome Josephus fortified it, and it was afterwards taken by the Roman general Placidus. The Crusaders occupied it and erected a monastery and a church. Ecclesiastical buildings had been in existence there certainly from the sixth, possibly from the fourth century. These were afterwards taken by the Saracens, who in the year 1212 fortified the mountain-top and withstood a siege by the Crusaders five years later. However, the fortifications and other buildings were subsequently destroyed by the Saracens themselves. Another monkish tradition, equally absurd, is that the top of Tabor was the scene of Abraham's meeting with Melchisedek, and the latter's cave was even shown to the credulous. The various traditions are conveniently grouped by the fourteenth-century traveller and romancer, Sir John Maundeville. On Mount Tabor

'is a place which they call the School of God, where He was wont to teach His disciples, and told them the secrets of Heaven. At the foot of that hill Melchisedek, who was King of Salem, met Abraham in the turning of the hill on his return from the battle, when he had slain Abimelech; and this Melchisedek was both King and priest of Salem, which is now called Jerusalem. On that hill of Tabor our Lord transfigured Himself before St. Peter, St. John and St. James, and there they saw in spirit Moses and Elias the prophets, and therefore St. Peter said, "Lord, it is good for us to be here; let us make here three tabernacles." On that hill and in that same place, at Doomsday, four angels shall blow with four trumpets, and raise all men that have suffered death since the world was created to life, and they shall come

in body and soul in judgment, before the face of our Lord, in the valley of Jehoshaphat.'

Naturally Tabor was a favourite place of pilgrimage, and it has been described time and again in Christian travellers' literature. The Benedictine Monastery and Church on the top of the hill, the latter built between 1921 and 1924, incorporate a portion of the ruined Crusaders' church. The mosaics are especially noteworthy. The Greek Church covers the site of the church of the fourth or fifth century, of which the two apses and a mosaic pavement in black and white remain. The ruins of a Benedictine monastery of the twelfth century and of Saracen fortifications can also be traced.

A few minutes beyond *Afuleh* on the right of the road is the new Jewish village of *Balfouria*, named in honour of Lord Balfour, and behind it is the children's village of *Givat Hamoria*. This was founded in 1923, and its inhabitants consist of Jewish children made orphans in the post-war massacres in the Ukraine, and their teachers. The children number about a hundred. They are trained in agriculture as well as the usual school subjects, and are maintained by the Jewish communities of South Africa. The school is of course controlled and directed by the headmaster and staff, but the children are encouraged in a sense of responsibility by being permitted to distribute, subject to the approval of the staff, among themselves the different classes of work necessary to the orderly life of the village.

Slightly north-east of Mount Tabor and almost direct north on the road from *Afuleh*, on the top of a hill facing the plain, is Nazareth. The city, whose population is now 7,500 souls, for the most part Christian, is not so much on the top of a hill as on the highest slopes of a hill, so that the houses and streets seem to climb upon one another, and the visitor from the south and the west

is continually ascending until he has passed out of the city. The highest point is the *Wely Neby Ismail*, a Moslem holy place, whence a panorama which comprises the greater part of Northern Palestine unfolds itself. Nazareth is 1,602 feet above sea-level. The town is not mentioned in the Old Testament. It first became known as the city of the childhood and boyhood of Jesus. It was then a place of little importance. As a Christian centre it did not become prominent until about the year 600, but it sank almost into oblivion again. In the year 970 it was taken by the Emperor Zimisce. It became the seat of a Crusader bishop and in 1229 it was rebuilt by the Emperor Frederick. On the expulsion of the Crusaders, Nazareth again lost its importance, and on its conquest by the Turks in 1517 the Christian residents were expelled. One hundred and three years later the Franciscans returned, but a century passed before Nazareth again became a Christian centre of any consequence. In 1799 the French under Junot defeated the Turks there.

The Latin Monastery in the south of the town encloses the Church of the Annunciation, one of the finest in the Holy Land, which on its part encloses the House of the Virgin. This house consists only of a cave or ancient cistern, the house itself, of which this cave formed part, having been, so it is said, miraculously transferred to Loretto in Italy at a time when Palestine was closed to Christian pilgrims. The present building of the church dates from the year 1730. Two columns belonging to an earlier building are shown. One, the Column of Mary, is a fragment of red granite pendent from the roof. It was once said to stand miraculously supported on nothing and was widely believed to have powers of curing disease, but it is now admitted not to transgress the laws of nature. It is, however, still claimed to mark the spot at which the angel appeared to Mary and announced the coming birth of Christ. A small museum attached to

the church is worth a visit. Close to the monastery are to be seen remains of churches of Helena and of the Crusaders. Not far distant is the so-called workshop of St. Joseph, a building only seventy years old, based on a tradition as recent as the beginning of the seventeenth century. The alleged site of the synagogue in which Jesus worshipped and preached is also covered by a chapel in the neighbourhood. The tradition is traced back as far as the year 570, and close at hand is the 'stone table' or block of hard chalk on which the monks say Jesus and His disciples partook of a meal after the Resurrection. Certificates to this effect in every known language are shown, but this tradition also is modern. The Latin Hospice or *Casa Nuova*, rebuilt after the earthquake of 1837, is one of the finest buildings of its kind in the East.

Mary's Well or *Ain Mirijam*, the only spring within the city and therefore an authentic site, is within the Church of Gabriel or the Orthodox Church of the Annunciation. The water flows through a conduit a short distance into the centre of the city, where it is used as the main water supply. The little reservoir, under an arch with an unending cluster of handsome and picturesque women and girls of Nazareth, is a familiar sight to those who have visited the city, and also to those who know of it only from the brush or pencil of the artist or the camera of the photographer. The spring is also known as Jesus' spring and Gabriel's spring. The Orthodox Church is about two hundred and thirty years old and is partly underground. In the courtyard of the Greek bishop's house are two medieval sculptured heads. The little Maronite Church is in the south-west of the city, close to a precipice which has been identified with the brow of the hill over which the townspeople threatened to cast Jesus. This is, however, not the popular Mount of Precipitation, a precipice overlooking the Plain of Esdraelon two miles south-east of the city, and still farther



MARY'S WELL, NAZARETH

from the city of two thousand years ago, a most improbable site. The marks of Jesus' fingers as He struggled to save Himself from death are nevertheless shown in the rock.

There were few Christian pilgrims to the Holy Land who failed to visit Nazareth, and the pilgrims, like the proverbial travellers, brought back with them many wondrous tales. Antoninus Martyr, who visited Palestine about the year 570, narrated of Nazareth :

' In the synagogue there is still the book from which our Lord was set to learn A B C. In the synagogue, too, is the bench upon which our Lord used to sit with the other children. This bench can be moved and lifted up by Christians ; but Jews cannot by any means stir it, nor does it permit itself to be carried out of doors. The house of the Blessed Mary is a basilica, and many cures are wrought in it by her garments.'

CHAPTER XVII

FROM HAIFA TO TIBERIAS AND SAMAKH

THERE are two routes from Haifa to Tiberias. The one is by the narrow-gauge railway to Damascus, as far as Samakh, whence Tiberias is a run of twenty minutes or so on an excellent road. The other, and far more frequented, is by road direct through Nazareth, a run of a couple of hours. For the first nine miles the road keeps close to the railway, passing the Nesher Cement Factory, unquestionably the best equipped in the Near East, around which a small workingmen's village is growing, and three miles farther the Kishon, which is crossed. This river, after the Jordan the most important in Palestine, drains the plain of Jezreel, rising in Mount Gilboa and near Mount Tabor, and entering the sea a little north of Haifa in the Bay of Acre. Before crossing the river there is the Arab village of *El-Harithijeh*, and on the other side the Tell of Harosheth of the Gentiles, where the hosts of Sisera were utterly destroyed by Barak and Deborah. Some four miles farther, after passing the German settlement of Bethlehem a little distance from the road on the left, is the village of *Jeida*, probably the successor of Idalah, one of the border-towns of Zebulun, now a Jewish settlement, and then comes after another couple of miles *Semuniyeh*, the original settlement of the German Templars, founded in 1868, but since abandoned. This is the modern representative of the *Simonias* of Josephus where the Jewish general and historian was

almost captured by the Romans. A few more miles, at the foot of the high ground that rises up to Nazareth, is the new Jewish village of *Nahalal*, one of the most pleasing and successful of the post-war settlements. The village lies on the right on the open plain, a few hundred yards from the main road. It was founded in 1922 on the site of a pestilential swamp, which had been drained by its new owners. The village is seen from the hill some time before the side road that leads to it is reached. In planning it advantage was taken of a slight rise in the land so that the village is built in a circle—from the distance it resembles somewhat a gigantic wheel, with the public buildings in the centre, surrounded by the farm-houses, from which radiate kitchen gardens running each in the form of a triangle with its apex towards the centre of the village. The circle of cowsheds and stables mark the limit of the village buildings. Around a further perimeter are the fields and the plantations. There is no historic justification for the attribution of the Biblical name *Nahalal* to the village. *Mahil*, midway between *Kefr Kenna* and Mount Tabor, is generally accepted as the town of Zebulun of that name. After leaving *Nahalal* the road begins to rise and continues to do so until Nazareth is reached. Below on the right lies the Plain of Esdraelon, an ever wider extent coming into view as the road rises. On the other side of the plain are the Carmel Mountains, and farther to the east those of Samaria, leading to Tabor and Gilboa and the Transjordan Mountains in the farther distance. The plain is now widely cultivated, and from the variety of the crops and the closely defined fields looks almost as a chessboard from the road above, with numerous red-roofed Jewish villages dotted about it from west to east and from north to south. Twenty-two miles from Haifa the village of *Yafa* or *Japhia*, a border-town of Zebulun, is reached. According to a medieval tradition the sons of Zebedee and their father lived here, but there

is not much basis for this. It was, however, one of the fortified towns of Josephus and was taken by storm by Vespasian. It is said that 15,000 of the inhabitants were slain on this occasion and 2,130 made captive. There are architectural remains here, and in particular those of an ancient synagogue. The road continues to rise and then suddenly Nazareth comes in sight.

After a steep rise for a short distance from Nazareth itself the road runs along a plateau as far as *Kefr Kenna*. After leaving Nazareth the villages of *Ain Kana* and *er Reineh* are passed at short intervals, and then *El Meshhed* is reached. This is *Gath-Hepher* where the prophet Jonah was born, and his tomb is shown. There are also ancient ruins. The name denotes 'The Shrine or Place of Martyrdom.' North-west of *El Meshhed*, at some little distance from the road, is *Seffurieh*, the modern representative of Sepphoris, 'bird,' from its situation perched on top of a mountain. This was an important city in the Roman period, for a time the capital of Galilee under the name of Dio-Caesarea and in the time of Herod Agrippa the second largest town of Palestine. With the transfer to it in the second century of the great Sanhedrin, Sepphoris became the capital of Jewry. In the fatal year 1187 it was the head-quarters of King Guy in preparation for his final battle with Saladin, and by the Saracen king it was occupied after that battle. With such a history the presence of Roman remains is not surprising: of these are to be seen tombs, sarcophagi and an aqueduct. The scene of the Salutation of the Virgin by the Angels, now attributed to Nazareth, was previously pointed out at *Seffurieh*, and on the spot a cathedral was erected in the sixth century or earlier, of which ruins exist. Out of this legend probably arose another legend that *Seffurieh* was the place of residence of Mary's parents, which on its part led to the erection of a church by the Crusaders. From the same date comes the castle the ruins of which

overlook the village from an eminence. The tomb of Rabbi Judah the Patriarch is also shown, but the authenticity of this is also doubtful. These are all of the relics that survive, but there were, or were believed to be, others, and far more interesting ones, in earlier times. Antoninus Martyr, who visited *Seffurieh* about the year 530, recorded : 'From Ptolemais . . . we came . . . to the city of Diocaesarea, in which we adored with reverence the pail and basket of Blessed Mary. In that place, also, was the chair in which she was sitting when the angel came to her.' And the Jewish traveller Benjamin of Tudela, in the late twelfth century, claimed to have seen the graves of distinguished rabbis and of the prophet Jonah there.

Returning to the road, direct east of *Seffurieh* and five miles from Nazareth is *Kefr Kenna*, which is generally, although doubtfully, accepted as Cana of Galilee, a village of 1,000 inhabitants, one-half Christian and one-half Moslem. There are traces of a third- or fourth-century church with a mosaic inscription recording Joseph, probably Count Joseph of Tiberias, a converted Jew, as its founder, and of a Crusaders' church on the site of which the modern Latin Church has been erected. There are also traces of an earlier building, said to have been the synagogue where Jesus performed the miracle of transforming water into wine. In the Greek Church can be seen jars which the credulous will be told are the veritable ones with which the miracle was performed. In the time of Antoninus Martyr the jars were also to be seen and their survival intact may itself be accepted as a miracle. He himself claimed, it seems, to have repeated the Biblical miracle, for as he said, 'There are two water jars there : one of them I filled with water, and brought forth from it wine ; and I raised it when full upon my shoulder and carried it to the altar.' He also, as he says, 'reclined upon His very couch, upon which I, unworthy that I am, wrote the names of my parents.'

After leaving *Kefr Kenna*, the road runs north-east, passing the ruins and open cistern of *Birket Meskana* until the foot of the hill on which the village of *Lubiyeh* sits. Here in 1799 a battle was fought by the French under Junot. Centuries earlier the two days' fighting that culminated in the destruction of the Latin Kingdom at Hattin passed through *Lubiyeh*. A prehistoric wall surrounds the plateau. *Lubiyeh* was probably once a city of refuge. The village from which the battle takes its name is a hundred yards left of the road at its highest point, before it begins its descent to the Sea of Galilee. Close at hand are the Horns of Hattin or *Kurn Hattin*, a hill with twin heads 1,038 feet above the sea, but only 30 feet to 60 feet above the plain, standing out by itself. During the Crusades the tradition sprang up that Mount Hattin was the Mountain of the Beatitudes, that is to say, the place where the Sermon on the Mount was preached. Another contemporary tradition placed the feeding of the five thousand there. To the Jews and the Moslems the shrine at the base of the hill marks the burial-place of Jethro, the father-in-law of Moses, whose footprint is shown in a piece of marble. A neighbouring sepulchral chamber, *Wely Banat Neby Thaib*, is believed by some to have been the burial-place of Jethro's daughters, Moses' sisters-in-law. On the southern horn of the hill are the foundations of a square tower and some small cisterns.

From *Hattin* the road begins to descend. After a few miles *Khan Lubiyeh* is passed. Shortly afterwards, suddenly before one's eyes breaks forth the Sea of Galilee lying below, catching the glow of the declining sun with the blue and purple mountains of Moab on the farther side. And when having feasted one's eyes on those unexpected beauties one draws them in, they are again arrested by the picturesque city of Tiberias lying on the water's edge almost sheer down the precipitous side of the mountain. Then begins the zigzag descent to the

level of the lake, 682 feet below the Mediterranean. The city with its medieval wall, or fragments that survived the earthquakes of ninety years ago, is of course the objective, but the traveller will not fail to cast a glance, even as he approaches the city, on the new Jewish Garden Suburb on the left, *Kirjath Samuel*, the City of Samuel, which has sprung into existence during the past three or four years. Tiberias until the end of the Turkish regime was a city confined within its wall, or perhaps one should say the line of that wall. But with the coming of the new era houses began to spring up without the city, and the time seems not far distant when, as in Jerusalem, more Tiberians will be found living outside the old city limits than within them.

Tiberias, so far as Palestine goes, is quite a new city. It is just two thousand years old. There is rabbinical authority for believing that it was founded on the site of an older Palestinian city, *Rakkath*, but this authority is by no means generally accepted. It is more certain that it was built on a cemetery, and in consequence the city at its beginning was boycotted by all pious Jews, and its population had therefore to be recruited from among the riff-raff of the Palestinian population and from among Gentiles. It was on this account probably that there is but one reference to the city in the course of the Biblical life of Jesus, although the greater portion of that life was spent in the Tiberias district. That reference is a mention of the arrival of boatloads of sightseers from Tiberias to witness one of Jesus' miracles. Jesus as an observant Jew probably joined with his fellow Jews in declining to set foot in the unclean city. Nevertheless Tiberias, despite this very unpromising beginning, became in time the religious capital of Jewry and is now one of the four Jewish holy cities.

Josephus, who wrote as a contemporary, described the foundation of the city in the following passage :

‘And now Herod the tetrarch, who was in great favour with Tiberius, built a city of the same name with him, and called it *Tiberias*. He built it in the best part of Galilee, at the lake of Gennesareth. There are warm baths at a little distance from it, in a village named *Emmaus*. Strangers came and inhabited this city ; a great number of the inhabitants were Galileans also ; and many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants ; some of them were persons of condition. He also admitted poor people, such as those that were collected from all parts to dwell in it. Nay, some of them were not quite free-men, and these he was benefactor to, and made them free in great numbers ; but obliged them not to forsake the city, by building them very good houses at his own expenses, and by giving them land also ; for he was sensible, that to make this place an habitation was to transgress the Jewish ancient laws, because many sepulchres were to be here taken away, in order to make room for the city *Tiberias* ; whereas our laws pronounce that such inhabitants are unclean for seven days.’

Herod the Tetrarch, better known as Herod II, made of the new city a centre of luxury, to which the widespread ruins of splendid palaces which are still to be found readily testify. His palace on the seashore was surrounded by luxurious baths, amphitheatres and temples. The buildings were embellished by costly works of art, which, offending the religious susceptibilities of observant Jews, were a second reason for their avoidance of the city. But Herod was independent of a Jewish population and, despite the disapproval of the Jews, made of *Tiberias* his capital and a great city, and this it remained until, with the accession of Agrippa II, the royal capital was transferred to the not distant *Sepphoris*. At this time Galilee was thickly populated and there were some nine not inconsiderable cities on the shores of the lake. Of these *Tiberias* is the only one to survive. In the south to-day is the Arab



TIBERIAS

mud village of Samakh, and north of Tiberias the Arab village of *Mejdel*, now blossoming out into the Jewish Garden Village of *Migdal*, is all that remains as a memory of Magdala.

In the final rebellion that led to the end of the Jewish state the city was fortified against the Romans by Josephus, the Jewish General in command. But a rebellion against Josephus arose under John of Giscala in the course of which the former had to flee by sea. However, this defeat was but temporary. Josephus' charge of the city was one of great anxiety. There were frequent revolts, and he himself records four occasions on which he took the city. Ultimately Tiberias surrendered to Vespasian without striking a blow. But Josephus had left his mark, for acting on instructions from Jerusalem he had destroyed Herod's palace, which on account of its ornaments had been such a cause of scandal to all pious Jews.

The medical hot springs of Tiberias have been famous longer than the city has been in existence. The cemetery on which the city was built is believed to have been that of Hamath, later Emmaus, a village to the south that clustered round the springs. To these springs tradition attributes the virtue of cleaning Tiberias and making it habitable by Jews. Simeon ben Yohai, the supposed author of the *Zohar*, having undermined his health while hiding from his enemies, bathed in the springs of Tiberias or Emmaus and thus became well. Out of gratitude he declared Tiberias a city fit for the habitation of Jews and henceforth it became a Jewish city. Jehuda Hanasi also stayed there and produced the *Mishnah*, the code of Jewish oral tradition, and following them came scholars and rabbis until Tiberias became the principal Jewish religious and learned centre in Palestine. There in due course the Sanhedrin was re-established, there it remained until its end, there the Palestinian Talmud in its final form was compiled, and there was to be found the seat

of the Hebrew Patriarch of the West. Tiberias also became a centre of the Hebrew language, which was said to be spoken there in its greatest purity, and in this city was instituted the modern vocalization of the language. It has been claimed that this Jewish interest in the city saved it from the fate of its fellows with which it formed an almost continuous line of dwellings around the lake in later Biblical times. For Tiberias must have been always for the greater part of the year an unpleasantly hot and unhealthy centre, and only a great incentive such as that of religion could have kept a population there.

As benefits a Holy City, several holy men whose tombs are venerated are said to have been buried in its vicinity. Maimonides, the Spanish Jewish philosopher and physician to Saladin, Rabbi Jochanan ben Zakkai, the great master of Jewish law, and Rabbi Jonathan ben Levi all lie buried there. Near Tiberias also are to be found the tombs of Rabbi Akiba, the patriot and martyr, and of Rabbi Baal Ha-ness. Petachiah of Ratisbon mentions there a synagogue built by Joshua, Benjamin of Tudela one erected by Joshua's contemporary Caleb.

Tiberias has never been a Christian centre of importance. In the fourth century Constantine the Great built a church dedicated to St. Peter, who flourished in the neighbourhood. The work was under the supervision of an apostate Jew, Count Joseph, who used material from an unfinished heathen temple, the *Hadrianum*, for the purpose. The present-day church of St. Peter, built in the form of an upturned ship, is relatively modern, although an apostolic origin is claimed for it by some. The city was sacked in due course by the Caliph Omar and by Saladin, on the latter occasion as one of the last scenes in the Crusaders' dominance in Palestine. With this last tragedy, the importance and prosperity of the city disappeared, not to revive until our time. The sixteenth century gave one gleam of hope when the Sultan Suleiman endowed

the Jewish refugee statesman Joseph Nasi with Tiberias and the surrounding lands for the express purpose of Jewish colonization. By him the walls of the city were rebuilt, mulberry trees planted and the silkworm industry introduced. The Jewish farmers and artisans of all countries were invited to come to Palestine: a response came at once from Italy, where the difficulties of the Jews were increasing every day, and some pioneers even set sail. But the revival of Tiberias and Palestine was short-lived: one might describe it as stillborn. On the succession of Selim to the Ottoman throne Joseph was created Duke of Naxos and given the government of that and the neighbouring islands. By this his interest was weaned away from Palestine, and the ambition or hope that he would even be made King of Cyprus kept it permanently away. The eagerness of Jews to settle at Tiberias at this and later times may be in part, at any rate, attributed to the tradition that when the Messiah appears he will first be seen at Tiberias, the belief being based on the ninth chapter of Isaiah, which is also quoted by Christians as a prophecy of Jesus.

Tiberias has for long been to a large extent a Jewish city, and it shares with Jerusalem the distinction of being one of the four cities in Palestine with a Jewish majority in the population.

In 1837 the city was almost destroyed by an earthquake, some of the results of which are still visible. The walls were overthrown: hardly a house remained intact: almost a third of the population perished. Terrible stories were narrated of the visitation.

The natural hot baths are the great attraction of Tiberias, and the prosperity of the city, so far as there is any, may be said to depend directly on them. These waters were famous even before the city of Tiberias was founded. In Roman times they were the centre of a fashionable spa. Their virtues were praised by Pliny. Their natural

setting has degenerated woefully, and the marble palaces of Herod have been replaced by what may be almost described as dirty hovels. But the popularity of the baths has but slightly decreased on that account, and every year thousands of the suffering and the soi-disant suffering come to Tiberias from many lands to bathe in its health-giving waters. Sufferers from rheumatism and skin diseases in particular are recommended to bathe at Tiberias, whose waters are in many respects similar to those of Carlsbad. Despite their neglected and unattractive condition a large part of the resources of the town is derived from these baths. Their potential wealth is appreciated and there is a prospect that they will be properly developed. If this is realized the health-giving waters situated on the edge of an historic and beautiful lake, within easy reach of a hundred centres of absorbing Biblical and historical interest, surrounded by archaeological attractions, with a winter climate that cannot be equalled anywhere, should make of Tiberias one of the most fashionable of watering-places.

From Tiberias to Samakh is a twenty-minutes' run on an excellent road on the edge of the lake. The excavations of the Roman city, the medicinal baths and the alleged Tomb of Rabbi Meir Baal Ha-Ness or Rabbi Meir the Miracle Worker, according to Jewish legend a descendant of the Emperor Nero, who adopted Judaism, are passed in a few minutes. On the right, not far from where the Jordan issues from the lake, is the pretty Jewish village of *Kinnereth*, founded twenty years ago, embowered in gardens and orchards. The village of *Sinn en Nabrah*, on the right, is the modern representative of *Sinnabris* where the Romans encamped preparatory to their attack on *Tarichaeae*. A little farther on the left, on the edge of the Jordan, is a little promontory, almost a peninsula. It bears the name of *Kerak* or Fortress, and is generally accepted as the site of *Tarichaeae*, an important Jewish

city in the time of Josephus and the Romans, so important as to give its name to the lake. After the capture of Tiberias by Titus, those of the inhabitants who were able to do so escaped to *Tarichaeae*, which was apparently the head-quarters of the Jewish army. The Romans attacked a small party of Jews outside the city and pursued them within its gates. A massacre followed. Those who could escaped to the fishing-boats within the harbour. The Romans also took to the water, and it is said that more blood was shed on the water than on the land. The city was utterly destroyed, and although the village of *Kerak* is close at hand the site of *Tarichaeae* itself has not been occupied until this day.

The Jordan where it issues from the Sea of Galilee was crossed by a Roman bridge, now known as *Umm el-Kanatir*, the ruins of which remain. At this point the river is about 30 feet wide and perfectly clear, differing in that respect from the stream that enters the lake in the north, with oleanders growing thickly on the nearer bank. The current is rapid, for in this part the river falls 40 feet in the mile. On the other side of the Jordan is a Jewish settlement, *Dagania*, some twenty years old, governed and managed on communal principles, which is well worth a visit. Its gardens and plantations line the eastern bank of the river. And then a few minutes farther still on the edge of the lake the traveller reaches the Arab village of Samakh, the effective frontier—*el Hamme* is on the frontier—and station on the railway from Haifa to Damascus, where the last battle on Palestinian soil was fought on the 25th of September, 1918.

CHAPTER XVIII

FROM TIBERIAS TO ACRE BY WAY OF SAFAD

PASSING out of Tiberias through a breach in the wall close to the shore of the lake, the road skirts that shore for some distance, running north-west. *Mejdel* or *Migdal* is the first village to be reached, one of the most beautifully situated in the whole of Palestine, the red-roofed villas close by a wood on a little height on the left of the road and the orange, palm and banana groves on the opposite side spreading down to the lake. This Jewish village is identical with the Magdala from which Mary Magdalene came. Before arriving at *Mejdel* the observant traveller will notice a small rock projecting from the water a few feet from the shore. It is known as *Hajar-en-Niml* or the Stone of the Ants. The name is derived from the following legend. A nest of ants formerly existed on the bare stone, from which they drew no visible sustenance. Their survival in such circumstances was hailed as evidence of Divine providence. A scoffer, annoyed by this standing witness, laid a cane from the stone to the shore. The ants immediately took advantage of it to desert their inhospitable abode. The living witness disappeared and but a bare rock survives, but the scoffer found his due in lifelong misfortune.

South-west of *Mejdel*, away from the road, is the Arab village of *Irbid*, the ancient Arbela or Beth-Arbel of Hosea. Roman ruins are still extant. There are also considerable

remains of a large Jewish building, probably a synagogue. Writing of the traditional tombs of *Irbid*, Laurence Oliphant said : ' There are few places in Palestine where in the same limited area such a number of distinguished personages of sacred history are buried.' According to Jewish belief these include Seth, the son of Adam, four of the sons of Jacob, Dinah, the daughter of Jacob, Jochabed, the mother of Moses, Zephaniah, one of the priests, and innumerable rabbis. On the other side of the road is *Kala'at ibn Ma'an*, an ancient castle, named, according to some authorities, after a son of a certain Maan, according to others a corruption of *Kalaat Hamam*, or the Castle of Doves, which still abound in the neighbourhood. The castle incorporates in itself innumerable caves between which artificial connexions have been made, the weak points being strengthened by masonry. The approach to the castle is by a footpath inaccessible even to horses. Part of the construction is certainly Crusader. Josephus writes of these caves : ' After which he (Herod) hastened away to the robbers that were in the caves, who overran a great part of the country, and did as great mischief to its inhabitants as a war itself could have done.' Herod sent a considerable army which, after much trouble, defeated and dispersed the robbers. A remnant, however, survived in the caves.

' Now these caves were in the precipices of craggy mountains, and could not be come at from any side, since they had only some winding pathways, very narrow, by which they got up to them ; but the rock that lay on their front had beneath it valleys of a vast depth, and of an almost perpendicular declivity : insomuch that the king was doubtful for a long time what to do, by reason of a kind of impossibility there was of attacking the place. Yet did he at length make use of a contrivance that was subject to the utmost hazard ; for he let down the most hardy of his men in chests, and set them at the mouths of the dens. Now these men slew

the robbers and their families, and when they made resistance, they sent in fire upon them (and burnt them); and as Herod was desirous of saving some of them, he had proclamation made, that they should come and deliver themselves up to him; but not one of them came willingly to him, and of those that were compelled to come, many preferred death to captivity. And here a certain old man, the father of seven children, whose children, together with their mother, desired him to give them leave to go out, upon the assurance and right hand that was offered them, slew them after the following manner: he ordered every one of them to go out, while he stood himself at the cave's mouth, and slew that son of his perpetually who went out. Herod was near enough to see this sight, and his bowels of compassion were moved at it, and he stretched out his right hand to the old man, and besought him to spare his children; yet did he not relent at all upon what he said, but over and above reproached Herod on the lowness of his descent, and slew his wife as well as his children; and when he had thrown their dead bodies down the precipice, he at last threw himself down after them. By this means Herod subdued these caves, and the robbers that were in them.'

Josephus himself later fortified the caves against the Romans. In the Greek period Arbela and *Masaloth* ('steps' or 'terraces'), which has been identified with *Kala'at ibn Ma'an*, were the scene of a victory by Bacchides and Alcimius, the Greek generals. In the Middle Ages the caverns were occupied by hermits.

Returning to *Mejdel* the plain broadens out into the *El-Ghuweir*, the ancient Gennesaret. The country is among the most beautiful and most fertile in Palestine. Brooks, one next to the other, lined with oleanders, run into the Sea of Galilee. On the edge of the lake is *Khan Minyeh*, whose ruins date from the time of Saladin. The Khan is 192 feet by 165 feet. Situate at the junction of the main roads to Damascus, Nazareth and Tiberias, it was naturally an important resting-place. *Khan Minyeh* has

been tentatively identified with both Capernaum and Bethsaida, but neither identification obtains much acceptance. A Roman aqueduct cut through the rock has given rise to much speculation. South of the ruined Khan are other extensive remains, mainly underground, of what may have been a city. Between the Khan and the shore a large spring, the *Ain et Tin* or Spring of the Fig-tree, gushes forth, with the large fig-tree still standing there. This short stream is one of the few places in which the papyrus still flourishes. The water is slightly warm.

Tabgha, where there is a small German hospice beautifully situated, is a little farther along the road. It also is copiously watered, the *Ain et Tabighah*, the largest of the streams, being warm and slightly brackish. This stream, which by its warmth attracts shoals of fish, was once thought to be the scene of the miracle of the feeding of the five thousand. Around the main source is a ruined octagonal Roman reservoir, constructed apparently to raise the level of the water so as to cause it to flow along the aqueduct to *Khan Minyeh*. The reservoir is known as *Birket Ali Dhaher* after Ali Dhaher who, it seems, repaired it about a century and a half ago. *Tabgha* also has been identified with both Capernaum and Bethsaida. Close by in a cave the skull of a Neanderthal man was discovered by Mr. F. Turville-Petre in 1925. *Tabgha* is a few hundred yards away from the main road, and *Tell-Hum*, generally accepted as Capernaum, the city in which so much of the active life of Jesus was spent as to lead it to be termed the birthplace of Christianity, is to the north, also on the lake and away from the high road. The main attraction of *Tell-Hum* is the fine early synagogue of imported marble, the ruins of which are practically complete. That is to say, the building was destroyed by an earthquake, but none, or very few, of the stones and columns have been removed, and they were being replaced by the Franciscans, on whose land they lie, under the direction of Père Orfali

until his tragic death early in 1926. It has been suggested that the ruins relate to the synagogue that was built by the Centurion mentioned in the Gospel of St. Mark, but the building, although Roman, is probably a little more recent. East of this building was an older synagogue. A mosaic on the west probably belonged to the Basilica which at the end of the sixth century covered the supposed site of the House of Peter.

Kerazeh, about three miles due north of *Tell-Hum* away from the lake, is generally accepted as the site of Chorazin, another New Testament city of importance. Here also are many ruins of the early Christian era, including a large synagogue, but in black basalt, not in white stone as at *Tell-Hum*. The ruins are in part on the edge of a wild gorge of the *Wady Kirazeh*, 80 feet deep, and the venturesome traveller is rewarded by a wonderful view of the lake. *Khan Jubb Yusuf*, 'The Khan or Inn of the Pit of Joseph,' is about three miles east of *Kerazeh*. This, as the name denotes, is believed by some to be the pit into which Joseph was cast by his brethren, the further identification of Safad with Dothan being necessary. The Moslems apparently accept the identification and have erected a modern sacred building over the pit, and the inquiring visitor will be told that the numerous black boulders that strew the place were formerly white but were changed by the tears of Jacob, shed while searching for his favourite son. The Khan is a building in black and white stone dating from about 1600. It is not so ruined as other contemporary buildings in Northern Palestine, and the long vaults for stabling animals and the dwelling-rooms and places for prayer can still be used. Returning to the main road near *Tabgha* and following it away from the lake and up towards the mountains some fifteen hundred feet, the picturesque Jewish village of *Rosh Pinah* is reached, with the Arab village of *Jauneh* beyond. Before *Rosh Pinah* is entered, however, the traveller passes the Gendarmerie

camp and the Customs station, the latter at the junction of the road to *Jisr Bnat Jacoub* and *Metullah*, on the eastern and northern frontiers respectively, and that to Safad through *Rosh Pinah* village which we are following. This village is the oldest of the new Jewish settlements in Galilee, dating from 1882. It is the centre of the tobacco cultivation of Palestine. The situation is ideal. Picturesquely placed on the mountain-side with magnificent views of Hermon in the distance and Lake Huleh nearer in the north, the Jordan, hastening to the Sea of Galilee whose blue waters are to be seen in the south-east, lies far below at its feet. Behind on the right and the left are mountains rising one behind the other. After leaving *Rosh Pinah* the road goes up and up and up, curling all the time to avoid the otherwise unmanageable inclines, until the summit of the mountain is reached, and there nestling in a hollow just on the other side is to be seen Safad, the Holy City of the Jews.

Safad is not an ancient city. The first known reference is not earlier than seventeen hundred years ago, and the present city is believed to have been built by King Fulke about the year 1140. It is therefore not a Biblical city or even a Biblical site. Its holiness is due to its rabbinical connexions, for it was there that Isaac Luria and Chaim Vital revised the *Cabbala*, or the Jewish mystic writings, and Joseph Caro wrote the *Shulchan Aruch*, or codification of the Jewish law. If Safad is in the Palestinian sense a modern city, from the Jewish point of view its origin is still more recent. The earliest Jewish reference was in the thirteenth century, when Samuel ben Shimson, in reporting a visit, mentioned that the Jewish community consisted of only fifty souls. Henceforward the Jewish importance of Safad increased and every successive visitor testified to the increase. By the end of the fifteenth century the town was both in size and renown the most important Jewish centre in Palestine.

The outstanding architectural feature of Safad is the castle, which dominates the town and binds together the several series of smaller buildings which give the appearance of a town built in terraces. In the Jewish quarter in particular the houses rise above one another to such an extent that in some instances the roofs of one terrace serve as a road of approach to the houses above them. The original castle was built by the Templars in 1140 and was in turn held by them and the Saracens. Finally it was taken by the Sultan Bibars in 1266 when, despite his promise, he massacred the garrison, whose bones are still to be seen in a neighbouring cave. The fortress was destroyed on this occasion and the present tower erected by Bibars. Inside the tower was an incline wide enough for four horses to ascend abreast. In subsequent years the incidents in the history of Safad consisted mainly of plague, earthquakes, and other misfortunes. Mr. Stewart Macalister, who visited the town in 1907, recorded in his diary :

'Returning in the afternoon to Safad, I learnt that there was great excitement among the Jewish population of the city. As is well known, Safad was devastated by a terrible earthquake that took place 1st January, 1837; the loss of life at the time has been estimated at 5,000. Earthquakes are caused (according to local belief) by the turning of a monster who, Atlas-like, supports the earth—others say by the ox which balances the world on the tip of his horn throwing it to the other horn, to relieve his tensioned muscles. In either case, they occur every seventy years, so that it was believed that a repetition of the great disaster was now due. A certain local rabbi named Simon (who had probably been worrying over the matter during his waking hours) saw in the visions of the night his grandfather, a rabbi of great fame in his time, who bade him "leave the city with his brethren"—and the news of this dream had become known and was creating something like a panic in the community.'

The Jews fled for refuge to the traditional burial-place of Hillel. The excitement and terror spread to the Moslems and Christians. The Kaimakan ordered the people to return to their homes. The fear of the Government was sufficiently powerful to compel them to do so, but not to keep them there, for they all rushed out again at the first opportunity. Among the less panic-stricken or perhaps wisest of the refugees there seemed to be a lurking suspicion that the earthquake might not eventuate after all. So the theory was spread that although the earthquake was inevitable the fate of the city depended on the direction from which it would come. If from north to south no one would be aware of it, but if from east to west the city would be utterly destroyed. Presumably the earthquake came from north to south, for to this day nobody has been conscious of it. There was, however, one more echo of the earthquake that failed before it passed into the limbo of forgotten things. A few days later Mr. Macalister and Dr. Masterman went on an excursion to *Tabgha*. The rumour at once spread through the town that 'the English doctor had "from the taste of the water" discovered that the catastrophe was imminent, and had fled with his guest. . . . All manner of stories were current as to what we had seen at Tabgha—a star had fallen into the Sea of Galilee and turned its waters red and undrinkable, and so forth.'

Safad is the highest and perhaps the healthiest city in Palestine. In the summer it is a popular health resort, especially of the inhabitants of the neighbouring Tiberias, whose own town is almost unbearable in the hot weather. The population is about 5,500, of whom 3,000 are Jews. The city is the largest in Galilee, and now that it is connected with the remainder of Palestine by passable roads instead of mere paths as until a few years ago, its prosperity should increase. Even with its great handicap it was the principal distributing centre north of Haifa.

A motor road has recently been made from Safad to Acre and it is now possible to get to Haifa in two hours or less. From Safad the road at first runs a short distance north-west to *Ain ez Zeitun*, a large village with fine vineyards. The stream from a spring in the village passes through a tunnel under a house. Four miles farther the road passes close to *Jermuk*, the highest mountain in Western Palestine, 3,935 feet high. We are here on the edge of the village of *Meiron*—which, especially in connexion with the neighbouring Giscala, is frequently mentioned in the Talmud. The village is the reputed burial-place of Rabbi Jochanan Sandelar, a distinguished disciple of Rabbi Akiba, Rabbi Simeon ben Yochai, the reputed author of the *Zohar*, and his son Rabbi Eleazar, of Hillel and Shamai, the two most celebrated teachers of the Talmud, and even of the prophet Obadiah. One of the many traditions that have clustered round the cave in which Hillel and Shamai are supposed to have been buried is that a large stone vase therein miraculously fills itself with water whenever a worthy man enters for purposes of devotion, but shows its disapproval of the character of a visitor by remaining dry. Another burial-place shown at *Meiron* is that of Rabbi Judah, son of Bethea, whose title to fame includes descent from one of Ezekiel's skeletons after its restoration to life.

The graves of these holy men render *Meiron* a very popular place of Jewish pilgrimage, and once a year, on the anniversary of the death of Rabbi Simeon, it is the scene of a great fair in which all the neighbouring population, Arab as well as Jewish, not to mention sightseers from farther afield, participates. A noteworthy feature of the festival is the sacrifice by fire on Simeon ben Yochai's tomb of costly garments, gold lace, valuable shawls, etc., which certainly does not appear a Jewish rite, but is nevertheless practised by the fanatically religious Jews who congregate there. James Finn, then British Consul at

Jerusalem, was present at *Meiron* in 1855, and remarked on the strange gathering that he found :

' An odd party we formed : there were the missionary and his lady, Polish rabbis with very broad beaver hats and curled ringlets on each side of the face, a crowd of Jewish idlers walking, the Moslem attendants, and a peasant of the village we were going to. Certainly the rabbinical riding was not of a very dashing character : their reverences were all mounted on asses with mean accoutrements, for the adjustment of which they often had to dismount.'

The picture might be a photograph of the scene to-day. Naturally miracles are frequently performed at the graves of these saints. And to preserve the special sanctity of the tombs the belief is widespread that anyone who has the temerity to visit them without the permission of the living rabbis will assuredly die ; and several alleged instances of sudden death are quoted to support this belief.

Of the tombs of *Meiron* the most interesting is that of Hillel and his disciples. It consists of a large cave in the hill-side, divided into several chambers in which there are altogether thirty-six rock-tombs, all empty. Most of them are covered with stone lids. Four consist of sarcophagi hewn out of the rock. This cave is the centre of a district in which other rock-tombs, cisterns and ancient olive-presses abound. The other principal place of interest at *Meiron* is the ruined synagogue, according to Jewish tradition erected half a century before the destruction of Jerusalem, which appears to be contemporary with the similar ones at *Tel-Hum*, *Cherazeh* and elsewhere in Upper Galilee. It is partly excavated out of the living rock and constitutes one of the most important Jewish monuments in Palestine.

Kefr Anan is a little distance to the left of the road,

five miles almost due south of *Meiron*, and may be said to mark the boundary between Upper and Lower Galilee. To the south there is no height above 1,850 feet. North of it this height is frequently exceeded. The *Talmud* expressed the same idea when it laid down the geographical definition: 'Upper Galilee above *Kefar Hananyah* (*Kefr Anan*), a country where sycamores are not found; Lower Galilee below *Kefar Hananyah*, which produces sycamores.' There are ruins here built of still older materials and rock-cut tombs. *Er Rameh*, three miles farther, is a Christian and Druse village of about a thousand inhabitants and the largest and richest centre of olive cultivation in Palestine. The village has been identified with Ramah of Naphtali. After a further three miles south-west over stony and boulder-strewn ground, the Moslem village of *Nuhf*, half the size of *Er Rameh*, is reached. There are many ancient foundations and fragments of columns scattered about in the village and many caves and rock-cut tombs, mostly blocked up in the hills around. Then comes the Christian village of *el-Berweh*, and after another six and a quarter miles Acre.

Acre is in many respects the most interesting and the most picturesque of the cities of Palestine. Compact and self-contained, set near the mouth of its bay, the only one on the Palestinian coast, with the green dome of its mosque as a landmark whether one approaches it from the north, south, east, or west, Acre has an attraction to the new-comer unique among the cities of Palestine. Its very approaches are different from all others in Palestine. From Haifa there is the half-hour's run across the hard sand, sometimes with one's wheels washed by the waves, and the crossing of the two rivers, the Kishon and the Belus, increases the enjoyment of the drive. The city is not much farther from *Ras-el-Nakoura*, the northern frontier post of Palestine, and the road from there also runs along the edge of the sea, with the green country-side on



CITADEL AT ACRE

the left and the sands and the waves the whole distance on the right.

Of post-Biblical Palestine Acre is perhaps the most full of history. In an earlier period it appears in the tribute lists of Thothmes III of Egypt and in the Tel Amarna tablets. In the Bible it is mentioned as Accho, the port in the territory of Asher from which the Israelites were unable to drive the then holders. As a Canaanite city it remained and as such nothing was heard of it. In the Greek period it obtained little more than mention as Ptolemais, although it came under notice more than once in the wars of the Maccabees, and it was there that Jonathan Maccabæus was taken prisoner. While the city was still Ptolemais it was visited by Paul on his journey from Syria to Jerusalem. There are other occasional references in the literature of that period. By the Persians, according to Strabo, Ptolemais was used as a base for an attack on Egypt. During the Roman period the city finds occasional mention until in the year 638, in common with the other cities of Palestine, it fell to the arms of the victorious Caliph Omar. Then came another blank period in the history of the city during which the name Ptolemais passed into desuetude and that of Acre took its place.

There followed the great age in the history of the city. In 1104 it was captured by the Crusaders and held by them or their successors the Knights of St. John, after whom it became known as St. Jean d'Acre, except for intervals, until 1291. As the principal port on the coast the city was greatly prized by both contesting parties and fell to the Crusaders only after an extended struggle. After Jerusalem it was the most important city in the Holy Land, and when the Holy City itself was not in Christian hands Acre was the Christian capital of the Levant. Its port, which then extended far into the city—it has since been filled up with sand and built upon—was alive with the

fleets of Italian cities laden, not only with pilgrims and Crusaders, but also with rich merchandise. Acre itself was a city of palaces and public buildings. The ruins of this period suggest that there could have been no room within its massive walls for ordinary houses. Kings sat in council in its halls and the Grand Masters of the great Orders of Templars and Hospitallers, hardly less than kings, dwelt there. Despite all its greatness, its wealth and its strength, Acre surrendered without a blow on the approach of Saladin in 1187. The booty was beyond the dreams of avarice. Two years later the Christians laid siege to the city. For two years it withstood the siege and even the presence of Philip Augustus of France could not overcome the valour of the defenders. It needed the heroic figure of Richard of England to bring the siege to an end, and after a few weeks short of two years the city surrendered to Richard the Lion-hearted, again yielding untold booty to the victor. Under Christian rule the history of the city, though splendid, was not always peaceful. Pisans came to blows in its streets with Genoese and Genoese with Venetians. The great Orders of Hospitallers and Templars could hardly restrain their swords when they met. There were times when sections of the Christian population were said to be more friendly to Saracens than to their neighbours and brethren in faith. In the words of Gibbon :

‘ The Kings of Jerusalem and Cyprus, of the House of Lusignan ; the princes of Antioch ; the counts of Tripoli and Sidon ; the great Masters of the Hospital, the Temple and the Teutonic Orders ; the Republics of Venice, Genoa, and Pisa ; the Pope’s Legate ; the Kings of France and England assumed an independent command. Seventeen tribunals exercised the power of life and death.’

According to another writer, Carl Ritter :

‘ Venetians, Pisanese and Genoese built sumptuous shops in the heart of the city, and on streets which often bore familiar

European names. They were broad and spacious, overhung with silks and mottled stuffs, to ward off the rays of the sun ; every corner was guarded by a tower with an iron gate and a strong chain ; even the harbour could be closed in the latter way. All the merchandise of the Orient and the Occident was displayed for sale in the storehouses ; all languages were heard in the streets. Luxury of every kind abounded : tournaments, encounters with the lance, parades and festivities of all sorts belonged to the order of the day in Acco ; and the only place that could bear comparison with it was the luxurious and industrious Colonia on the Rhine (Cologne), which Petrarch praised so highly. The city was full of churches and towers, the harbour was full of ships and masts. The largest houses were built of stone, were provided with glass windows, were adorned with pictures and coats-of-arms, while the flat roofs were covered with the most beautiful flower gardens.'

All the time new merchants and nobles came from overseas and settled in the town, adding to its prosperity, and at the same time the inevitable fate that overtakes Europeans in the Eastern Mediterranean overtook those of the capital of the Latin Kingdom, who sank deeper and deeper into Levantinism with all its vices. This was the state of Acre and its inhabitants when, on the 5th of April, 1291, Melek el-Ashraf sat down before it with a Saracen army. Forty-three days later he was master of the city, which he handed over to massacre and pillage. Acre was set on fire, its buildings destroyed and the whole area levelled with the ground. At the same time the last of the Latins were expelled from Palestinian soil. Thus ended the Latin Kingdom and Christian domination in the Holy Land until our day.

For centuries the ruined site of Acre remained a desolation. As late as 1697 Maundrell wrote : ' Besides a large *Kane* (khan), in which the French Factors have taken up their Quarters, and a Mosque, and a few poor Cottages, you see nothing here but a vast and spacious ruin.' These

French Factors had been settled in Acre for a long time, interested in the cotton that was then grown in its neighbourhood. This state continued until the middle of the eighteenth century. In the year 1749 Acre, still despite its desolation, by nature the principal, almost the only, port on the coast, was seized by Omar-es-Zahir, otherwise Daher or Taher, the Arab chief of Safad. He had already extended his dominions south to Tiberias. At Acre he set himself to restore the defences and at the same time began to attract a new population to the city, which became the seat of several foreign consuls. His power increased and by means of his alliances he might have become the ruler of the whole of Palestine if death had not overtaken him.

After Daher came the notorious Ahmed el Jezzar, known as the Butcher on account of his bloodthirstiness. Like so many of the successful men of the East the Butcher started life as a slave—of the rulers of Egypt. War gave him his opportunity. He added government to government until he became the most powerful ruler in Syria, his sway extending from Beirout to Caesarea and eastwards over Southern Syria as far north as Baalbec, and Northern Palestine. Among his other exploits was the expulsion at three days' notice of the French merchants who had been settled in Acre for more than a century. It was by Jezzar that the Mosque at Acre and the aqueduct that brought water from the hills were built. Jezzar was his own engineer and architect and those two buildings may remain as memorials even after his exploits have been forgotten.

But war, perhaps because it is closely related to misery, makes one acquainted with strange bedfellows. And thus in the war with Napoleon Britain and the Butcher became close allies. It was at Acre that Napoleon's march into Asia was stopped—Acre defended by Jezzar on land and the British under Sir Sidney Smith on sea. The Turkish

armies were beaten at Fuleh in the plain of Esdraelon. But the French general could not pluck the thorn of Acre from his side and Napoleon had at length to return to Egypt, massacring his prisoners as he went. Jezzar's right hand in the defence was his Jewish minister Farchi, whose family is still well known in the East.

After two rulers for short periods Abdallah ibn Ali obtained control of the city and its neighbourhood, and he may be said to have been the ultimate cause of the Egyptian invasion and occupation of Syria, with the consequent straining of relations between France and the other European Powers. At first, however, he came to blows with the Porte, with whom he showed himself well able to hold his own. In November, 1831, however, Ibrahim Pasha of Egypt laid siege to the town and after six months took it by storm after every building within its walls had been half or wholly ruined. After the storm the city was sacked and Acre once again became a mass of shapeless ruins. But not for long. The beginnings of revival were almost immediate. Population and commerce returned. Houses and streets began to be rebuilt. Even the fortifications were renewed. But in 1840 Acre suffered another siege, on this occasion with Ibrahim Pasha defending and the British, Austrians and Turks attacking. A terrific explosion brought the siege to an end and the remains of the Egyptian garrison retired during the night. Acre survived this catastrophe also, and since that day has advanced if slowly surely and is now one of the most attractive and pleasant of the little towns of Palestine. The opening of the Haifa-Damascus railway a quarter of a century ago gave Acre a set-back, for much of its commerce was then transferred to Haifa. But the town is beginning to recover and its future is full of promise.

The discovery of the art of glass-making is said to have occurred in the neighbourhood of Acre at the mouth of the Belus. The story runs, as recorded by Pliny, that a party

of sailors when boiling their kettle supported it with sand and pieces of nitre, plentiful in the neighbourhood. To their astonishment the two ingredients merged into a new substance—glass. The renown of the sands of Acre spread far and wide, glassworks in Syria and farther afield were supplied by them, and there was a time when vessels sailed from Venice and Genoa for cargoes of Acre sand. Sir John Maundeville duly records the value of these sands, but, as was his wont, introduces a miracle into the story :

‘ Men come from far, by water with ships, and by land with carts, to fetch of that gravel ; and though ever so much be taken away thereof one day, on the morrow it is as full again as ever it was. And that is a great wonder. And there is always great wind in that foss, that continually stirs the gravel and makes it troubled : and if any man put therein any kind of metal, it turns to glass, and the glass made of that gravel, if it be thrown back into the gravel, turns to gravel as it was first, and therefore some men say that it is a whirlpool of the gravelly sea.’

There is another, an even more wonderful, legend connected with the sands of the Belus. Lucian relates at certain seasons, especially about the Feast of Adonis, the river takes on a colour of blood, a reflexion doubtless of the death of Adonis at the tusks of the wild boar in the mountains where the river rises. The phenomenon still persists at certain seasons, but it can be explained more prosaically by the abundance of red earth washed down by the rain.

Connected with Saladin is the hill still known by the Arabs, who have exceptionally long memories, as the Hill of Cœur de Lion, which is, however, in reality the Roman bulwark raised against Ptolemais by Cestius Gallus.

Acre is now a small town of 6,500 inhabitants. With such a history it is inevitable that the small space covered

by the city should be littered with remains of the past above and below ground. Many of these remains have been built into the existing edifices, for which also the monuments of antiquity at Athlit and Caesarea and elsewhere have been despoiled. The Mosque of Jezzar Pasha is one of the finest in Palestine and Syria. Its vaulted galleries are supported by columns crowned by capitals the spoil brought from far and near. These galleries surround a court of palms and cypresses and other trees, under which, as is usual in mosques, are vast cisterns. Noticeable in this mosque are the white marble tombs of Jezzar himself and of Suleiman Pasha. The three other mosques of Acre incorporate columns, capitals and pavements of a greater antiquity than themselves. Under many of the existing buildings there are vast vaulted chambers, survivals of the times of the Crusaders. From the same period dates the crypt of the Church of St. John. The Khan near the port, the *Khan ul Awamid* or Khan of Pillars, is noteworthy for its numerous grey and red columns, with capitals of many orders, the spoil of other parts. The great citadel, now partly a prison, partly a museum, is for the most part a Crusaders' building. It has withstood many sieges, and one of Napoleon's cannon-balls is plainly visible embedded in its wall. The ramparts, which are almost complete, also date from the Crusaders so far as their basis is concerned, but were reconstructed in their present form during the century commencing in the year 1750.

A short distance before the city is reached, but some little distance away on the right, the Agricultural Experimental Station and the Stud Farm of the Government are passed. Close by is the tomb of Mirza Ali Muhammad of Shiraz, the *Bab* or founder of Babiism out of which the new religion of Bahaism has sprung, who was shot as a rebel at Tabriz in 1850. Acre became the centre of Bahaism in 1868, and the tomb of the Bab, once amid flower-gardens,

—now desolate—and streams, it will be realized, was perhaps the most beautiful, as distinct from magnificent, spot in the whole of Palestine. The smaller gardens that surround the tomb of his successor Sir Abbas Effendi on the slope of Mount Carmel give a hint of the former beauty of these gardens at Acre.

CHAPTER XIX

FROM HAIFA TO JENIN BY WAY OF MEGIDDO

ON leaving Haifa follow the road to Nazareth as far as *El Harithiyeh*, where another road from the north crosses both road and railway. After crossing the Kishon or the *Nahr el Mukutta*, the road runs parallel with the stream for a short distance. At the angle at which the river bears off to the east and on the farther bank is *Tell el Kassis*, the Hill of the Priests, perhaps an echo of the massacre of the priests of Baal by Elijah, which occurred in the near neighbourhood. This is a mound with very steep sides, apparently artificially formed. *Jelamet el Mansurah*, one of the few Druse settlements in Palestine, is almost opposite on the other side of the road. At *Jelamet el Mansurah* the road forks, the portion on the right running south-west and on the left south-east. Following the latter a very short distance *Tell Keimun* is reached. This Tell forms the north-western termination of the Carmel range, and commands the main pass through the mountains. *Tell Keimun* has been identified with Cammona of Eusebius and Cimana of Jerome. Still earlier there can be little doubt this was Jokneam of Carmel, first heard of as the residence of one of the Kings of Canaan. Later Jokneam was a Levitical city. The Samaritans have attached a legend to this site. There, they say, Joshua was challenged by the giants and surrounded with his army by a sevenfold wall of iron. By means of a dove

Joshua disclosed his situation to his friends without and on their approach the magic walls collapsed. It was in the raising of the siege that Shobek, King of Persia, was transfixed by an arrow which pinned him and his horse to the earth. A later tradition placed the death of Cain, by the arrow of Lamech, here. This tradition doubtless arose from Mount Cain, or *Cain Mons*, by which the Crusaders translated the name *Keimun*. From this tradition also followed the erection of a chapel on the place of the supposed death of Cain. Half-way between *Tell Keimun* and Megiddo lies the village of *Abu Shusheh*, and farther along the road, within a mile of Megiddo, *Tell el Mutasellim* or the Hill of the Governor, on which there are traces of a large building and from whose top the whole of the Plain of Esdraelon can be seen. *Tell el Mutasellim* is the site of a Canaanite and Israelite city. From this Tell to the hill south of *El Lejjun* there are almost continuous ruins and tombs.

El Lejjun, formerly Megiddo, lies at the foot of the hills where the road to Jenin intersects that from Nazareth to the south-west. Megiddo was situated in a strategic position on the main road to Mesopotamia and Syria from Egypt just as it left the plain. It controlled the pass through the Carmel, and in peace as well as in war throughout history was equally essential to the invader of Asia or Africa and to their defenders. Thus Megiddo has been the scene of many a battle and it has become the synonym for the greatest of all battles and the closing one of our era: *Armageddon* of the Book of Revelation, or the Hill of Megiddo. The name first appears as that of the capital of one of the Kings of Canaan whom Joshua conquered. At the division of the land it was assigned to the Tribe of Manasseh. Its earlier fortifications were restored by Solomon and, according to the narrative in the Second Book of Kings, King Ahaziah died there while in flight from Jehu. In the neighbourhood at Beth Arbel, Shal-

maneser defeated Hosea and 'the bow of Israel was broken in the Valley of Jezreel.' Later Megiddo was the scene of the battle between Pharaoh-Necho and Josiah, in which the latter was mortally wounded. The Romans stationed troops, a legion, at the site, which thereby became known as Legion or Legio, the direct ancestor of the present Arab name *El Lejjun*, and traces of the Roman camp and other remains are to be found. After the departure of the Romans the town remained of some importance. Ibn-el-Fakih el-Hamdani, writing in the first years of the tenth century, said: 'In the town of El-Lejjun there is a stream of water gushing forth from beneath a rock. It is said that Abraham struck this rock with his stick, and the stream issued forth, which gives water for the needs of the inhabitants and for the cultivation of their fields.' Yakut, three centuries later, described the town as surrounded with gardens and villages, and he also mentions the incident of Abraham and the water. Fifteen hundred years before the opening of the present era Thothmes III of Egypt, invading Canaan, crossed the Carmel mountains and entering the plain at Megiddo, there defeated the kings of the land who were ranged against him.

The German Palestine Exploration Society commenced the excavation of the site which includes *Tell-el-Mutasellim* as well as *El Lejjun* in 1903. After an interval of twenty years it was resumed by the Chicago University, by whom it is still being continued. There is here a large field for excavation and many interesting discoveries are anticipated. The most important hitherto has been a fragment of stone recording Shishak's conquest of Megiddo, Jerusalem and other cities in the time of Rehoboam, son of Solomon, of which mention is made in Shishak's record of his victories on the walls of the Temple of Amon at Karnak. The excavation is being conducted with great thoroughness. Houses and other buildings have been uncovered and a grotto of the late Neolithic Age laid bare.

Taanach, which is so often mentioned in the Bible in connexion with Megiddo, has been identified with *Tannuk*, slightly off the road on the right, almost half-way between Megiddo and Jenin. It was at Taanach, originally a Canaanite royal city 'by the waters of Megiddo,' that the army of Sisera assembled prior to its overwhelming defeat at the hands of Deborah and Barak. Excavations at *Tannuk* have disclosed fortified buildings dating back 3,500 years, and under the foundations of the fortresses, as is so often the case in Palestine in the pre-Israelite buildings, has been found evidence of child-sacrifice. In the remains of the palace of Ishtar-Washur, the governor of Taanach, were found tablets belonging to the Tel Amarna series from which a date of about 1500 B.C. can be deduced. The remains of a later period have been attributed to King Solomon, who reigned five hundred years later and of whose centres of local government Taanach was one. The road proceeds for another six miles and enters Jenin at the centre of its main street.

CHAPTER XX

FROM HAIFA TO JAFFA

THE earlier part of the road to the south skirts the sea-coast, long stretches being within sound of the waves. After Carmel Point is rounded, some miles on the way, the low isolated peak of *Tell es Semak* is passed on the right. The ruins are those of Sycaminon which date at the latest from the expulsion of the Greeks from Syria. Within living memory there were innumerable columns, capitals, stones and walls above ground, but most of these have been removed. Underground others, no doubt, remain undisturbed. It was, however, impossible to remove the rock-cut tombs, cisterns, one so large as to have four entrances and to be supported within by four rock-hewn pillars, and above all the large circular Roman bath cut in the rocks on the edge of the sea, with a channel to admit the rising tide. The ruins extend on both sides of the road. The name Sycaminon—in the Talmud the city was known as Shikmonah—is derived from the sycamine fig which used to abound in the neighbourhood.

Continuing along the road the Valley of the Martyrs is reached. This is the place of massacre by the Saracens in 1238 of the monks of St. Brocard, of whose monastery portions still survive, as was mentioned in a previous chapter, on the lower slope of the mountain. The story runs that the bodies of the murdered monks were flung into the square reservoir known as that of

Elijah. At that moment the water ceased to flow and the spring became dry. The Christians of Acre, as soon as it was safe to do so, came to bury their dead. When they had completed their task they prayed for the spring to resume and their prayer was answered. The monastery of which the ruins survive was built at the end of the twelfth century. The gorge or valley is the centre of a beautiful picture in which springs and gardens vie with one another in attraction. One of them, the spring of Elijah already mentioned, according to local tradition owed its origin to the prophet who, when the people suffered from lack of water, brought it into existence by touching the rock. Not only are there springs and gardens, but also numerous fossils following one another in procession in the soft limestone through which the path has cut itself. Behind a ruined wall is a large cave, so large as to be supported by a column and enclosing mangers for fourteen horses cut out of the rock, no doubt a military post at one time or other.

A mile from *Tell es Semak* is *Khurbet Kefr es Samir*, or *Kastra*, where there are caves, tombs, and ruins.

Dustrei is reached eleven and a half miles after leaving Haifa. Here is a small medieval rock-hewn fort dating from before 1191, the farthest of the fortifications of Athlit, guarding the *Petra Incisa*, or road cut through the rock, which goes back to Roman times. This passage is also known as the 'House of Narrow Ways,' and the camping-ground of Richard Cœur de Lion was mentioned as close to it. The stables and mangers of the fort are hewn out of the rock. There are also several medieval vaults. Athlit, the first station on the railway after leaving Haifa town, was one of the great Crusaders' castles, built on a little rocky promontory and thus almost surrounded by the sea. Although the castle was for long utilized as a quarry for building-stone transported up and down the coast, much still remains. On the north side is the tower *El Habs*

and on the south-east the fort of *El-Munturah*. There are also many vaulted chambers in fairly good condition. The erection of the castle was commenced in the year 1218 and a complete account of the work exists. Traces of the Herculean task of erecting this fortress are still to be found in the deep ruts in the neighbouring soft rock caused by the weight of the stones, every one of which needed a cart and yoke of oxen to drag it to its place. The Castle of Athlit, known also as *Château Pelerin* or *Castellum Peregrinorum* (Castle of the Pilgrims), was one of the most famous of the Crusaders' strongholds in Palestine, with whose fall in 1291 their last hopes were dissipated. It was intended and was used as a landing-place for pilgrims, and while the Latin Kingdom still existed the path of the pilgrim from Athlit to Nazareth in the north-east and to Jerusalem in the south-east was protected all the way. The hosts and guardians of these pilgrims, in this respect differing in extent but not in character from some of their successors of the present day, hastened at once to show their visitors as many of the sacred sites as they could be expected to absorb. Immediately on landing, Capernaum, Tyre and Meon, the town of Nabal, were pointed out as within sight. At Haifa the pious pilgrim was told Peter used to cast his nets. Near to Athlit is the Moslem shrine of *Sheikh Ibraq*, one of the most venerated in Western Palestine. The villagers, as is the case of the far greater monuments of Syria—*Krak des Chevaliers* and Palmyra, and formerly Baalbec also—have settled with their families and their animals within the confines of the fortress itself, and the remains of the banqueting hall and chapel of the Crusading knights now serve as the bare and cheerless homes of swarms of Fellaḥ men, women and children, donkeys, goats and dogs.

Kefr Lam on the left, five miles beyond Athlit, has a medieval castle in a fairly good state of preservation and also rock-tombs. A mile and a half farther, but some

distance on the right of the road, on the edge of the sea, is *El Burj*, a village with ancient harbour works and until recently the ruins of a Crusaders' town. Almost next to it, also on the sea-coast, is *Tanturah*, which as Dor was one of the centres of Solomon's system of local government, mentioned also in the books of Joshua and Judges as one of the towns of the Tribe of Manasseh, but in which the Canaanites remained. Under the Philistines, Dor was a pirates' stronghold, and so it remained for centuries. Later it was a Phœnician colony which derived its prosperity from the Tyrian purple, a dye obtained from the murex, a shellfish then plentiful on the coast. The costliness of the Tyrian purple made it the imperial colour, for none but emperors and kings could afford to purchase it. In the Greek period *Tanturah* suffered many sieges. In the Roman times Dor was a considerable city, in evidence of which the existing remains will testify. The most conspicuous of them is the fragment of an old tower. There are also a Roman mole, an ancient landing-place with flat slabs, and behind the tower a causeway running south. The road, shortly after passing *Tanturah*, turns to the left and climbs to the top of the Carmel hills. The railway, however, continues along the plain, the next station being *Zichron Jacob*, formerly *Zimmarin*, the village being on the road on the top of the hill. *Zichron Jacob* is in Hebrew the Memorial of Jacob or James, James being Baron James de Rothschild, the father of Baron Edmond de Rothschild, the main support in the earlier period of Jewish colonization in Palestine and the benefactor of the village and of its first settlers. *Zichron Jacob*, which was founded in 1882, has about a thousand inhabitants, all farmers and their families. Its wine vaults are the second largest in Palestine. Laurence Oliphant, who assisted in the establishment of the settlement, gives an interesting account of the negotiations between the Arabs and Jews that led to it. Of its situation no better account than that of Oliphant can be given :



CAESAREA



ATHLIT

'To the south the eye followed the coastline, to a point where the ruins of Caesarea, plainly visible through a glass, bounded the prospect. From the plain of Sharon, behind it, the hills rose in swelling undulations, unusually well-wooded for Palestine, to a height of about two thousand feet, the smoke of numerous villages mingling with the morning haze. In the extreme distance to the north-east might be discerned the lofty summits of Hermon, and in the middle distance the rounded top of Tabor; while northward, in immediate proximity, was the range of Carmel, with the Mediterranean bounding the western horizon.'

At *Zichron Jacob* are to be seen Byzantine remains with Christian and Jewish emblems.

Less than a couple of miles north-east of *Zichron Jacob*, but across a deep valley, is the tiny village of *Meir Shefeyah*, another orphan children's village, on this occasion maintained by the Jews of the United States. The children are for the most part war-orphans born in Palestine. The purpose of the school is to bring up the children as the sons and daughters of farmers. The children here also have a certain measure of autonomy. The railway passes *Benjamina*, a Jewish settlement of some four or five years, and crosses the *Nahr el Zerka* or Crocodile River, and also its tributary, the *Nahr el Dufleh*, almost opposite to Caesarea. The whole of this country is covered with Roman remains, for the most part buried, but not always so. Near *Benjamina* is a Roman theatre, transformed into a fortress, later Turkish barracks and still later a Jewish settlement. The Crocodile River never runs dry. There are two stone bridges across the *Zerka*, a Roman one at *Tahunet Abu Nur* and a modern one at the mouth. There is also an ancient dam, the *Jisr el Kena*. The river banks are fringed with papyrus and the crocodile, which gives its name to the river, is, or was not many years ago, still found there. The presence of the reptile has given rise to many theories. One was expressed by a writer of the thirteenth century :

‘In this marsh are many cocatrices—fierce beasts which were put there by a rich man of Caesarea, and he had them fed, for he would have them devour his brother, because of a quarrel he had with him, and for this he had them brought from Egypt. And one day he brought his brother to bathe, secretly to slay him. And his brother was wiser than he, and made him go down first, and the beasts which he had fed so soon dragged him down that he might never be found, and the treason was known through those who had agreed to it, and thus was the traitor lost and his brother saved.’

On the sea-coast opposite the point at which the railway crosses the *Wady ed Dufleh* lies the Bosnian village of *Kaisariyeh*, once Caesarea, the Roman capital of Palestine. It was built by Herod the Great in the year 13 B.C., the construction occupying twelve years, and named Caesarea in honour of Augustus Caesar. The Roman town occupied 370 acres. It was the place of residence of the Roman Procurators and had conferred on it the privileges of a Roman colony. As such it became a prominent place in the New Testament history. There Cornelius and Philip lived. St. Paul was imprisoned for two years in Caesarea, his last years in Palestine. In A.D. 200 the town was made the seat of a bishop who became Primate of all Palestine. Origen taught in the school at Caesarea and was martyred there, and Eusebius, the ecclesiastical historian, who was afterwards Bishop of Caesarea, was educated there. A full account of the city and its building is given by Josephus. A site called Strato's Tower on a small rocky promontory was chosen. By the side of this promontory Herod excavated a harbour which in a spirit of exaggeration was said to be larger than that of the Piraeus. A great mole, 200 feet broad, was built of huge stones brought from a distance. On this mole was raised a high wall as a protection against the prevailing winds from the south-west. This wall was fortified by towers at frequent intervals. Around the harbour was a broad quay that served as a

promenade. The entrance to the harbour was guarded by three colossal figures on columns. Along the sea-front there was a series of handsome houses in white stone, and on a neighbouring height, a landmark to navigators, the famous temple dedicated to Augustus Caesar surmounted by his statue. The city was taken by the Caliph Omar after a long siege, 200,000 pieces of gold being offered by the inhabitants to secure it against plunder. Centuries later, in the year 1101 the city was captured by the Crusaders, when great booty was secured. In the mosque built on the site of Augustus' temple, the Moslem inhabitants were massacred, and there was found a sexagonal green glass vessel which the finders hailed as one of the vessels used at the Last Supper. So precious was it considered that the Genoese auxiliaries in the successful attack accepted it alone as their share of the booty. The vessel was taken to Genoa, where it was placed in the Church of St. Laurence, and the wondering worshippers are told that not only is it one of the sacred table vessels used by Jesus at the Last Supper, but that earlier it had been a present from the Queen of Sheba to Solomon and by him placed in the Temple as a precious ornament. As 'The Holy Grail' this vessel played a great part in medieval Christian legend. During the Crusades the city was twice taken by the Saracens and twice recovered by the Christians. Finally it fell to the Sultan Bibars in the year 1265, and not one stone was said to have been left on another.

Of the Roman and the medieval cities, which latter occupied but a portion of the site of the earlier one, there are widespread remains. The amphitheatre shows that it was capable of accommodating 20,000 onlookers. The ruins of the theatre which it enclosed are also to be seen. The hippodrome, so arranged that it could be flooded by the sea for aquatic sports, was more than 1,000 feet long. The goal-post of granite, 34 feet long and $7\frac{1}{2}$ feet high, is

so hard that the generations of peasants who have attempted to cut it up and utilize it have been unable to penetrate it with their tools more than a few inches. The foundations of the Temple of Augustus can also be traced and a wall which was probably part of the Temple can be seen. The great blocks of white stone that are found testify to the beauty of the Temple and to its brilliance in a darker setting. Portions of two aqueducts also still remain. Of the medieval remains there are walls, a moat, towers, and a gateway. Near the great Roman amphitheatre are the ruins of a cathedral church. There is also a smaller church to the north. The mole is a medieval work in its present form, built entirely of columns taken from the Roman city. There are also the remains of a medieval castle.

The next station after *Benjamina* on the railway is *Chederah* or Hedeira, but the village is about a mile away from the railway towards the sea-shore. The extensive eucalyptus woods, which suffered severely during the war, can be seen from the railway line. *Chederah* is a Jewish settlement some thirty-six years old. It is a good illustration of the persistence of the Jewish agricultural settlers in Palestine. The site was ill-chosen, being in fact a swamp, and the resultant malaria decimated the settlers and racked with disease the survivors. But their sufferings did not deter them. They clung to the soil and with their own hands, having sent their wives and children to a healthier spot, set about draining it. As a consequence, *Chederah* is now a healthy, prosperous little settlement. The *Wady el Khudeirah*, from which the village takes its name, is also known as the *Nahr el Mefjir* or the Dead River of the Crusaders. The lower course of the river is rapid and too deep to cross. About three-quarters of a mile from the mouth there is an ancient bridge and the sand-bar at the mouth is so firm as to carry a road. *El Mejdel*, which is on the *Wady el Maleh*, an affluent of the *Wady*

el Khudeirah, it is suggested, is identical with Aphek, one of the royal cities of the Canaanites mentioned in the Book of Joshua. Later, in Roman times, the Jews gathered at Aphek to oppose the march of the army of Cestius, but fled without awaiting the arrival of the enemy.

The *Nahr Iskanderuneh*, or the Salt River of the Crusaders, is the next river to be crossed. This also is a permanent stream, which cannot by any means be said of all Palestinian rivers. About this point the railway to the south turns inland, the road we have been following keeping nearer but not close to the coast. *Jiljilieh* is at the point at which the road crosses the *Wady Ishkar*, otherwise the river *Jarkon* or the *Auja*. This is now a small Arab village containing a khan of some age, one of the series that stretched for the comfort of wayfarers from Gaza to Damascus. Within the khan is a large round well and also the ruin of a minaret. There are also ancient masonry foundations and an enormous quantity of ancient pottery and flints. This is believed to be the Gilgal where dwelt the King of the Nations, apparently an important city, conquered by Joshua. The large Jewish settlement of *Petach-Tikvah*, formerly *Mullebis*, is passed at some little distance on the left. *Petach-Tikvah* has now grown to the dimensions of a small city, holding in its houses set among gardens and orchards some 7,000 inhabitants flourishing on the produce of the orange and the grape-fruit, in the centre of which country it lies. *Petach-Tikvah* is now a prosperous centre, but it has had its vicissitudes. The original colonists were seven Jerusalem Jews without experience, with inadequate means. The site chosen was marshy and the settlers were soon driven away by the malarial mosquito. But they did not go far and continued to cultivate their lands. This was in the year 1878. The original settlers were reinforced in 1883 by Russian immigrants who also brought with them more zeal than experience and had to suffer and pay in consequence. But the settlers

overcame all their disadvantages. Eucalyptus was planted to absorb the superfluous moisture, and the vine as a supplement to grain, hitherto the staple product. The orange, the source of the settlement's subsequent wealth, was also introduced, as well as the almond, the apricot, and other fruit trees.

After passing by *Petach-Tikvah*, the road crosses a branch of the *Auja* and running past several new Jewish villages and the older German one of *Sarona*, trim and well kept, after half an hour enters the town of *Tel-Aviv* and a few more minutes ends at *Jaffa*.

Returning to the railway the stations after *Khudeirah* are *Tulkarem*, a small Arab town, *Kalkilieh*, an Arab village, and *Ras-el-Ain*, the railway junction for *Petach-Tikvah*, but far more famous as the site of Antipatris. *Ras-el-Ain* means the fountain-head. It derives this name from the powerful spring that bursts forth in the vicinity and later helps to swell the current of the river *Auja*. The water here is yellow, undoubtedly 'the yellow water' of the nineteenth chapter of the Book of Joshua, in the land of Dan. This yellow colour was also noticed by Pausanias, who wrote :

'The country of the Hebrews, too, not far from the city Joppa, affords a yellow water which is perfectly similar to the colour of blood. This water is near the sea ; and they report that Perseus, when he slew the whale to which the daughter of Cepheus was exposed, washed himself from the blood in this fountain.'

Antipatris was one of the cities built by Herod, who named it in honour of his father, Antipater. But before his time there was a city there. Alexander Jannaeus fortified it against the Syrians in the first century B.C., and the fortifications were among the strongest of his age and country. In Herod's time the surrounding district was well wooded—the forests have long since disappeared.

Antipatris was a station on the high road between Jerusalem and Caesarea and as such was mentioned in the record of Paul's last journey in Palestine. In A.D. 68 the town was taken by Vespasian, preparatory to the sack of Jerusalem. For three centuries from 744, when the city was sacked by the Moslems, until 1064, the site lay desolate. In this latter year it is recorded that a number of German pilgrims, including bishops, took refuge in the ruins of the castle from the attacks of the surrounding Moslem population and remained there until they were rescued by the authorities at the not distant Ramleh. In the Crusading period the place was known as Mirabel and as such was mentioned in the wars of the Crusaders and Saracens time and again. It was there that Richard Cœur de Lion, in January, 1192, single-handed put eighty Saracens to flight. But Mirabel was already a ruin and so it has remained to the present day. The existing ruin, which measures 280 feet by 260 feet, has a tower at each corner, and the basis, at any rate of the present building, is Crusaders' work.

After *Ras-el-Ain* there is one more station, *Kafr Jinnis*, before the railway junction at Lydda is reached. From Lydda to Jaffa is a journey of three-quarters of an hour, the last portion of the route from Jerusalem.

The railway from Haifa to Jaffa is of course always open, but the road, being in parts little more than field paths, is as a whole impassable in wet weather. It should not therefore be attempted shortly after rain. But in Palestine even the wet season is not entirely wet and throughout the winter months, especially on the coast plain, there are periods, some of them lasting more than a week, of perfect Mediterranean spring weather. During the later days of these periods the road from Haifa to Jaffa is quite practicable. To take it gives the traveller the opportunity, not only of visiting places of interest otherwise out of reach, but also brings him into contact with the flowers of Palestine, of which there is a greater variety than in any other

region of the world's surface of equal size. In all, two thousand varieties of flowering plants have been counted as native of Palestine. The period of the flowers is the period of the winter and the spring. With the first rains of the end of October or November the first flowers appear. The crocus, the narcissus and the asphodel burst forth almost immediately. But with the early days of February the real flower season begins. At first there is a small marigold, but within a few weeks the country is carpeted in all parts with flowers of every hue and a thousand varieties and this wealth of beauty continues until April when, with the passing of the rainy season, the flowers fade away to reappear after another year. Field after field is one sheet of blue with lupins. The anemone and then the arunculus and later the poppy dots the landscape as far as eye can reach with an endless pattern in red. Pink flax, hollyhocks, in pink, blue and purple, abound. The white cistus, the cyclamen, the tulip and the pheasant's eye are to be seen everywhere. In the white narcissus is generally recognized the rose of sharon and in the blue iris the lily of the valley.



THE JORDAN

CHAPTER XXI

THE JORDAN VALLEY

THE course of the Jordan Valley from Lake Huleh or the Waters of Merom to the Dead Sea is not a road like the other routes in Palestine we have traced. For the most part it is only a track : only for short distances is it a motor-road. To the ordinary traveller, as a consistent route, it is therefore impracticable. Moreover, for the greater part of the year the heat from Tiberias to the Dead Sea is intolerable. Nevertheless a description of Palestine and its places of interest would be incomplete if no mention were made of those on the line of the Jordan River, and to take them in geographical succession, so far as those that have not already been dealt with are concerned, seems the most convenient method of treating them.

The sources of the Jordan, as has already been mentioned, are outside of Palestine territory. The frontier is crossed where the river is known as the *Nahr el Hasbany*, a few miles west of *Tel el Kadi* or Dan. The Jordan when it enters Palestine is thus a full-grown river. Before it finds its end in the Dead Sea it runs for 103 miles, passing through Lake Huleh and the Sea of Galilee on the way, and falling from 1,000 feet above sea-level to 1,300 feet below it, flanked for the most part by high mountains. In its first twelve miles, before it reaches Lake Huleh, the river falls a thousand feet. Lake Huleh is a lake four miles by three, but its extent is in-

creased by the swamps which stretch five miles farther north. The district is malarial, but to the sportsman there is compensation in the wealth of pelican and water-fowl and even wild boar that abound there. In the marshes there is an unlimited supply of papyrus, 8 to 10 feet high, 'the greatest solid mass of papyrus in the world.' The lake is called in the Bible Merom and by Josephus Samachon, both names indicating height, in relation to Lake Tiberias a few miles lower down the Jordan and far lower in situation. The name Samachon has also been derived from the Chaldaic *Samak*, 'red,' in allusion to the muddiness of its waters as compared with those of Lake Tiberias, or from the Arabic *Samach*, 'a fish.' The name *Huleh* appeared first in relation to the lake in the time of the Crusaders, but the district was known under the same name from the beginning of the Christian era. On the shore of the Lake Merom was fought the last of Joshua's battles with the Canaanites when the confederacy of the surviving rulers of the land under Jabin, King of Hazor, was defeated, and it was here that the use of chariots in the battles of the Bible was first recorded. After the battle Hazor, Jabin's city was burnt. This Hazor has been recently identified with the ruins of *Khirbet Naqas*, a short distance west of Lake Huleh. Another Jabin, King of Hazor, centuries later, oppressed the Israelites until his general Sisera was defeated and slain by the prophetess Deborah, Barak and Jael.

From the effluence of the Jordan from Lake Huleh to its entry into Lake Tiberias there are ten miles in a straight line in the course of which the river falls 690 feet, running close to the mountains on the east and never more than four miles from those on the west. A couple of miles after issuing from Lake Huleh the high road to Damascus is crossed at *Jisr Bnat Jacob* or the Bridge of the Daughters of Jacob. The river is here practically at sea-level.

Lake Tiberias is in shape like a harp, thirteen miles long and eight at its broadest. It lies 682 feet below sea-level. A clear blue sheet of water with fields of flowers and crops, streams to the water's edge, with relatively gigantic hills in the near and far distance, the lake has always been proverbial for its beauty. The rabbis said: 'Jehovah hath created seven seas, but the Sea of Gennesaret is His delight.' To Christians and other students of the New Testament history the lake has necessarily an added interest. For the three winter months of the year the climate of its shores is ideal, unequalled and unsurpassed by any climate prevalent elsewhere. To the generosity of nature here we can call Josephus to witness:

'One may call this place the ambition of Nature, where it forces those plants that are naturally enemies to one another to agree together: it is a happy contention of the seasons, as if each of them laid claim to this country, for it not only nourishes different sorts of autumnal fruits beyond men's expectation, but preserves them a great while. It supplies men with the principal fruits, grapes and figs continually during ten months of the year, and the rest of the fruits as they ripen together through the whole year.'

To-day, however, the land is for the most part bare of trees, but, as can be seen at *Migdal* and *Tabgha*, reafforestation would be an easy and satisfying task.

After leaving the Sea of Galilee close to *Kerak*, the river runs, measuring in a straight line, sixty miles to the Dead Sea, but its innumerable twists and turns more than treble that distance. In the course of these sixty miles it falls 1,000 feet—no greater fall being known in such a distance except the Sacramento River in California—passing through twenty-seven rapids. The course of the river between these two lakes is known as the *Ghor* or Sunken Plain. Nowhere on the earth's surface is there any other district resembling it. This remarkable downward course is doubtless the reason for the name of the

river—the Jordan, or Descender. The luxuriant vegetation on its banks, standing out against the drab sterility of the neighbouring lands along much of its course, marks it out from a distance, whence it appears a long twisted green ribbon across a desert. The valley through which the river runs is in parts as narrow as two or three miles. At its widest, in the neighbourhood of Jericho, it is fourteen miles. Everywhere at the edge of this valley mountains rise sheer up to 3,000 and 3,500 feet. Looking up from its bed at times one seems to be at the bottom of a gigantic well.

Resuming the descent of the river, after about eight miles the mouth of the *Yarmuk*, flowing from the mountains of the Hauran and the Jaulan, is reached. This is the Hieromax of Pliny, but despite its size it is not mentioned in the Bible. Not many miles before it enters the Jordan it passes at a short distance on the left, but high above the course of the river, Gadara or *Umm Keis*, one of the cities of the Decapolis, whose magnificent Greco-Roman ruins overlook numerous hot medicinal springs. The caves in the neighbourhood are believed to be those in which in New Testament times persons possessed by demons concealed themselves. At that period the hot baths of Gadara had a high repute. Judging from the ruins Gadara must have been a great city. Now nothing but caves remain. Two miles farther and *Jisr el Majamiyeh*, where there is a Roman bridge with one large pointed arch and three small ones, and also a station on the railway to Damascus is reached. On the western bank there are the ruins of a strong massive building, a khan some 200 feet square with vaults beneath. *Makhit Abara*, Beth-barah or Bethabara, is some seven miles farther downstream. It is supposed to be the place of the baptism of Jesus, of the crossing of the Jordan by Jacob from Mahanaim, of the defeat of the Midianites by Gideon and the slaughter of the Ephraimites by Jeph-

thah, the ford that leads from Lower Galilee to the cities of Transjordan.

But the most important town in the Jordan Valley from the Sea of Galilee to Jericho is *Beisan*, the direct descendant of Beth Shean and Scythopolis, the principal station in Palestine on the railway from Haifa to Damascus, situated also at the junction of half a dozen roads, running north, south, east and west, on a small tributary four miles west of the Jordan. Beth Shean was allotted to the Tribe of Manasseh at the invasion of Canaan, but seems never to have been taken or occupied by that tribe. After the defeat of Saul the city, which was then, it seems, more or less loosely incorporated in the Kingdom of Israel, passed into the hands of the Philistines, and it was in its temples that the bodies and armour of Saul and Jonathan were exposed. By Solomon the city was recovered. After the Captivity Beth Shean became known as Scythopolis, although the circumstances in which the change was made are still hidden. The old name, however, after a time returned and for many centuries it has been known as *Beisan*. By the Romans the city was destroyed and later rebuilt by Gabinius, the successor of Pompey. It then became the strongest and most important of the cities of the Decapolis, the only one on the western side of the Jordan. Later Scythopolis became an important Christian centre, the seat of a bishopric for seven centuries and of a celebrated convent. On the relapse of the empire from Christianity under Julian Scythopolis was the scene of Christian martyrdoms on a wholesale scale, and when the security of the district weakened the bishopric was removed to Nazareth. The importance of the city then began to fade. In A.D. 634 the Byzantines, after their defeat on the Yarmuk, fell back on *Beisan*, whose natural strength would have enabled them to defend it indefinitely. But foolishly they went out to attack the enemy. Their defeat settled the fate

of Western Palestine and ended the Byzantine rule. Even to-day it is known in Moslem annals as the Day of Beisan. According to Yakut 80,000 Greeks fell in the battle, but this is of course a great exaggeration. Five and a half centuries later, in the year 1187, *Beisan* again fell to the arms of Islam, wielded on this occasion by Saladin. So far, history, but the city also appears in mythology. It is said to be the city Nysa, in which Bacchus was suckled by a nymph, and coins bearing this name were struck depicting this incident. Bacchus, Thothmes III, Saul, Jonathan, Tiglath Pileser, Sargon, Holofernes, Pompey, Cleopatra, Decius, Diocletian, Saladin, all follow one another in the history of *Beisan*. That to the archæologist it is the most attractive site in Palestine is by no means strange. *Beisan* is situated at the edge of the Plain of Esdraelon where it drops down to the *Ghor*. It is plentifully watered, four perennial streams flowing through it. In the peninsula formed by two of these streams rises the hill, a landmark far and wide, on which the citadel once stood. From this hill the eye commands an extensive view, in the west half-way and more to the sea, eastwards from Gadara to the Jabbok. The view east from *Beisan* is undoubtedly one of the finest in Palestine. To Sir George Adam Smith it is 'almost the farthest-seeing, farthest-seen fortress in the land,' lying in the main passage between Eastern and Western Palestine.

As has already been mentioned, *Beisan* is considered by archæologists the most interesting site in Palestine. There are to be seen the great amphitheatre, 180 feet in diameter, the remains of an ancient street, of a fort on the *Tell el Mastaba*, and a reservoir *El Hamman* with columns close by. In the gardens of the *Serai* are the remains of a church with Corinthian capitals. This building had been erected in the fourth century and had been burnt in the time of Julian, being afterwards rebuilt. The foundation walls of the mosque, once a church, *Jami*

el Arb'in Ghazawi, date back to the year 1403. There are also rock-tombs. On the hill *Tell el Husn*, which stands out as the landmark, can be traced portions of the strong castle which for much of its history rendered *Beisan* impregnable. That Tell under which the earliest portions of the ancient city lie buried is at present being excavated by the University Museum, Philadelphia, and many objects most valuable for the light they throw on ancient history have been discovered. As elsewhere one city was found superimposed on another. Under the early Arab buildings were found Byzantine structures, and under those again Hellenic, in particular a temple similar to that once thought to have been dedicated to Bacchus but now attributed to Astarte at Baalbec. This building had in part cut through the remains of an earlier Egyptian fortress of the fourteenth century B.C., attributed to King Seti I. But the most attractive of the discoveries were four separate and distinct temples, two built by Ramases II, one by Seti, and the fourth by Amenophis III or IV. One of the temples of Ramases is undoubtedly that of Astaroth in which the armour of Saul and Jonathan was placed by the Philistines after their victory at Gilboa, and the other that in which the head of the King was exhibited. When David captured the city he destroyed these temples, but not so thoroughly as not to leave traces behind.

Opposite *Beisan* across the river is *Pella*, another of the cities of the Decapolis, with Dion the oldest Greek settlement in Eastern Palestine, possibly founded by Alexander's soldiers. The original Pella in Macedon was the birthplace of Alexander the Great. It was to *Pella* that the Christians of Jerusalem withdrew after the destruction of that city by Titus in A.D. 70. *Pella* is now known as *Khurbet Fahil* or *Tabakat Fahl*, the name *Fahl* or *Fahil* being identical with the earlier non-Arab name Pella. The district abounds in springs and streams which

flow among widespread Roman ruins. After its destruction by the Saracens the city seems never to have been rebuilt, despite the exceptional advantages of the site. Pella was taken by Antiochus the Great in 218 B.C. Alexander Jannaeus destroyed it on account of its heterodoxy from the Jewish point of view. Restored by Pompey it became a Christian ecclesiastical centre until it reached its end in the era of the Saracens. From Pella onwards tributaries large and small, perennial and seasonal, flow from east and west into the Jordan. Many of them have no doubt played their parts in the Bible story if they could be identified. The *Wady es Zerka*, which flows from the east, has been identified with the Jabbok, the 'pouring forth,' on whose bank Jacob wrestled with the angel and had his name changed to Israel. Later the river marked the boundary between Transjordan Palestine and the Land of Ammon. Some miles farther south in the *Wady Fusail*, flowing from the west, has been found the Brook Cherith, where Elijah hid himself and was fed by the *Oreb* or the ravens, now supposed to have been a tribe of Bedouin. From the mouth of the *Wady Fusail* to the Dead Sea are nineteen miles as the crow flies.

CHAPTER XXII

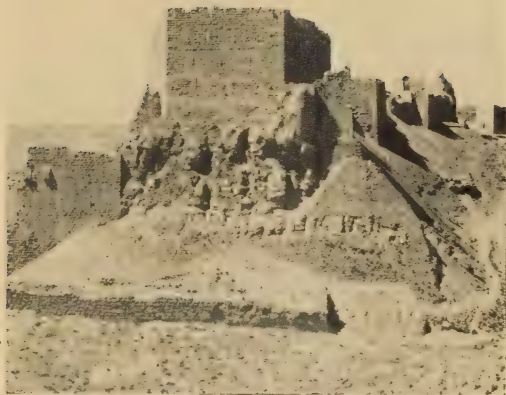
TRANSJORDAN

THE visitor to Palestine who is not limited to a few days would do well to cross the Jordan and include a portion of Transjordan in his programme. This fascinating country can in many respects bear comparison with Palestine proper. Nature has been far more bountiful than she has been on the west and the country smiles from all sides on the wayfarer. There are highlands and lowlands, but nowhere, except towards the south, are to be seen brown stone-strewn stretches of country such as meets the eye among the mountains of Judea. Thus in this respect a visit to Amman or Jerash is a relief for the habitué of Jerusalem. But the bountiful production of the land, the wealth of greens and of other colours are not the only attractions. Jerash, Petra, El Kerak and Amman is each well worthy of a pilgrimage by the amateur of archæology—Jerash, the Greco-Roman city, Petra, 'rose-red city half as old as time,' El Kerak, one of those great overpowering Crusaders' fortresses, the wonder and admiration of all beholders, and Amman with its Roman amphitheatre and other survivals of two thousand years ago.

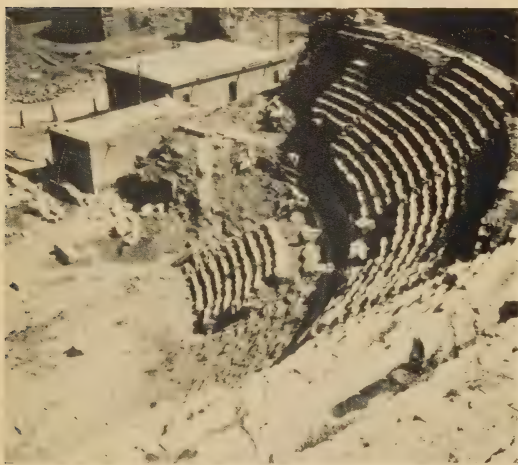
Amman is but four or five hours by road from Jerusalem. Follow the Jericho road through Jericho, cross the Jordan by the Allenby Bridge, rise again from the *Ghor* on the other side of the Jordan until one is 300 feet higher than Jerusalem, and there where the road turns almost at a

right angle is *Es Salt*, a city built on the side of a hill close to the main road, with the houses climbing above one another, a city famous throughout the world for its raisins. The city, which derives its name from the Latin *Saltus*, a grove, in allusion to the neighbouring woods, has Crusading remains. Those of a castle with a rock-cut fosse dominate it. Towards the south there is a Byzantine building, which must originally have been a rock-cut tomb and afterwards a Christian chapel. According to local Christian tradition, it was a place of martyrdom, and Christian blood is said at times to ooze from the lintel. In the period of the Latin Kingdom *Es Salt* was the seat of a bishopric.

One hour farther along the road and Amman, the capital of the Amirate of Transjordan and a station on the Hedjaz railway from Damascus and Haifa to Medina and Arabia, is reached. From Damascus it is now possible to travel by railway to London, with the exception of two short breaks at Scutari and Calais, so that the antimarine traveller can now proceed from London to Medina practically the whole way by train. Amman, which is identical with the Rabbath Amman of the Bible and Philadelphia of the Greeks, is a town of about 16,000 inhabitants, of whom a third are Circassians settled in Transjordan by the Turkish Government after the close of the Russo-Turkish War as refugees from that part of the Caucasus which had been annexed by Russia. It stands 2,740 feet above sea-level. Rabbath Amman was the capital of the Ammonites whom Jephthah and Saul defeated and who were first in alliance with David, and afterwards defeated by him. It was at the siege of Rabbath Amman that Uriah the Hittite was sacrificed to David's lust. Centuries later Amman was as Philadelphia one of the cities of the Decapolis, and it is from this period that most of the ancient remains there date. It took its name from its founder Ptolemy Philadelphus



KERAK



THE THEATRE AT AMMAN

of Egypt. Following the usual usage of Greek cities the site chosen for the city was a hill by the side of a stream. The architecture also followed familiar lines—a street of colonnades, an arch, the forum, the temple, the theatre, the bath, the mausoleum, and later a basilica. Of these some dozen columns of the colonnade, the great amphitheatre which could seat 7,000 spectators, a portion of the baths, one last vault across the river and a bridge remain in the lower town, the ‘city of waters.’ On the hill, 300 feet high, overlooking the town now crowned by the Amir’s new palace, stood the fortress or citadel and also the great Temple of Hercules, and the debris of those great buildings are there still. The best preserved of all is a beautiful Sassanian building of the sixth century, a hall with a domed roof approached by a half-ruined archway, out of which four richly sculptured alcoves open. There is also a remarkable tank, 90 feet long by 20 feet wide and 20 or 30 feet deep, with a gallery leading from it, possibly into the citadel as in the Jerusalem of the Jebusites and the ancient Gezer. Returning to the foot of the citadel hill there are numerous caves, perhaps Horite dwellings, rock-tombs, in some cases Jewish, in others relating perhaps even to the Ammonites, dolmens—one of the largest, it has been suggested, was the great bedstead of Og, King of Bashan, nine cubits long and four broad—menhirs and sarcophagi, Roman tombs—of the last the so-called Sultan’s tomb with room for seven sarcophagi, the Western Tomb with walls 5 feet thick, and the *Kasr en Nueijis* or Palace of the Princes stand out—and the remains of an early mosque.

If the road from Amman to *Es Salt* is retraced for about half an hour the Circassian village of *Suweilih* is reached. From there another road runs north through park-like country, woods and cornfields, across the valley and over the Jabbok, on whose bank the historic meeting of Jacob and Esau took place, and in whose forest Absalom met

his death, hanged by his hair, and then four miles up its tributary the *Seil Jerash*, until Jerash, the Decapolis city of Gerasa, is reached, twenty-one miles north of Amman. Gerasa as a great city had a very brief history, four hundred years at most. It has been suggested that it was identical with the Biblical Ramoth Gilead. It was, however, first mentioned in 85 B.C. when it was captured by Alexander Jannaeus. A hundred and forty-eight years later it was rebuilt by the Romans. Later it was burnt by the Jews, and still later plundered and destroyed by Vespasian's general. Its buildings date from the second century of the present era and there are none later. In the fifth century it was the seat of a bishop and then, apart from an incident in Crusading history in the twelfth century, nothing more is heard of the city except as a squalid village of no importance. The ruins of Jerash, which are so plentiful as to enable the greater part of the city to be reconstructed, are to be found on both sides of its stream, the principal buildings being, however, on the west. The town walls make a circuit of a couple of miles. Of columns 230, comprising a colonnaded and paved street with a forum at its end, are standing. The great theatre, which is in a remarkably good state, held an audience of about 6,000. There was also a smaller one. The naumachia or aquatic circus and several temples as well as baths, a triumphal arch, a great staircase and water-fountain and a large round tank can be seen. Of the temples the largest, that of Artemis, has a portico of Corinthian columns 38 feet high. These are all within the wall. Beyond its circuit are numerous stones, sarcophagi and other relics of the past.

Twelve miles east of the Dead Sea from a point just south of the promontory of *El-Lissan* is *el-Kerak*, formerly known as Kir of Moab, or the city of Moab of the Old Testament, Kir Haraseth, the City of the Sun or the city made of burnt bricks of the Second Book of Kings and Isaiah ;



TWO VIEWS OF JERASH

Kir Heres and Charakmoba of Ptolemy and later writers, a large walled town of 20,000 inhabitants, 3,365 feet above sea-level, except on the south-east surrounded by precipices. By the Crusaders both the name and the place were discovered and by them the former was crystallized into *Kerak*. They, however, mistook the place for Petra and hailed it as the ancient capital of Arabia Petraea, renaming the place Petra Deserti. In the year 1167 the Latin bishopric of Petra was established at Kerak and this continued for many years. It still survives in the Orthodox Church. A quarter of a century earlier the great Crusaders' castle had been erected there. *Kerak*, the key of Egypt and of Mecca, was more than once besieged by Saladin and his generals. Of one of these sieges the chronicler relates the following instance of the chivalrous conduct of war between Christian and Moslem in those days. Renaud of Chatillon's step-son, Humphrey, had just been married and in order to celebrate the occasion Renaud sent presents of wine and meat to Saladin, who had arrived to besiege him. Saladin accepted the gifts and inquired where the quarters of the bridal couple were. When shown the tower he gave orders to his army to avoid attacking it, or even shooting near it in the course of their operations. *Kerak*, which can be distinguished on a clear day even from Bethlehem and Jerusalem, stands out prominently from its mountain-top—its walls and its castle. Its houses are low and its streets narrow, so that they can hardly be seen from beyond the walls. The country at the foot of the hill is well watered and consequently fruitful, so that *Kerak* is not only impressive in its altitude and prominence, but also beautiful in its surroundings. In the eastern wall of the city the entrance is through a natural tunnel in the rock 80 yards long, with an arch as entrance. There are several other entrances, one of them also through a tunnel in the rock, all difficult of access. The fortress itself is separated from the town

by a fosse. Under the western courtyard are vaults and behind the castle a great cistern, the *Birket Umm el Nasr*. The castle itself, one of the mightiest in the lands of the Crusaders, stands on Moabite foundations. Apart from the wall with its towers and the great castle, the objects of interest in *Kerak* are a Roman bath with mosaic pavement, and two early churches, one of them dedicated to St. George. The mosque is very modern. A short distance outside of the city is a tomb 9 feet long believed by the local inhabitants to be that of Noah.

But the city of Transjordan that is the greatest attraction to the tourist, if he has the time and means of getting there, is Petra, the rock-hewn capital of the Nabataeans, carved out of the rose-coloured mountain-sides. Petra lies seventy miles in a practically direct line south of *Kerak* and it is possible to reach it by road. The journey is, however, more usually made by rail on the Hedjaz or Pilgrim railway to Maan, where there is a recently opened hotel, and thence due west by road. Maan is the ancient Maon whose inhabitants were among the most feared of the enemies of the Israelites in the early period of their history. This city is an oasis in the desert embedded in gardens, orchards and fields with peaches, apricots, pomegranates, figs, palms and poplars, on the direct route to Mecca, and in consequence has always had some commercial importance. Apart from commerce it is a centre of Arab scholarship. From Maan to Petra the road runs direct west, Petra being south, but slightly east, of the Dead Sea.

The entrance to Petra from this side is perhaps the most imposing sight in this scene of mystery and majesty. After passing the source of the stream that flows towards the ruined city, and the village of *Eljy*, the *Syk* or the *Wady Musa* is entered. Tombs are soon passed on both sides, one ornamented with four small pyramids or obelisks. After a little distance, until 1895, a beautiful arch, appar-

ently a triumphal arch, which spanned the gorge was reached. Unfortunately the arch collapsed in that year. The gorge is here but 12 feet wide : nowhere is it more than 50 feet. The space narrows as the walls rise, so that for stretches the wayfarer passes through a natural tunnel. Throughout its length there is on both sides a succession of inscriptions, tombs, niches, fragments of statues, aqueducts, and other ruins. The walls of the gorge rise sheer up, some travellers have said a thousand feet, for so it may well appear to him who passes through. But the probable height is not more than a quarter of that. All the way the stream flows on towards the city, lined with oleanders, figs and tamarisks, which have taken root in the clefts of the walls, and ivy hanging in festoons. No city in the world has such an entrance. One can understand how the primitive Bedouin ascribes the city and its approach to demons. Human beings could never have formed them. And of course the most wonderful of the buildings must cover hidden treasure beyond the dreams of avarice. For forty minutes the walk through the gorge continues, the sculptured decorations following one another from beginning to end, many side chasms being passed on the way, and then the road suddenly turns to the north-west and facing the astonished visitor appears the *Khasnet Firaun* or Treasury of Pharaoh. This mighty and magnificent building, carved out of the living rock, towering above the onlooker and all around, by its situation taking the visitor by surprise as he emerges from the mysterious, awe-inspiring and marvellous passage through which he has been wending his way for the better part of an hour, overwhelms him. Nowhere on the face of the globe can there be such a combination with such an effect. No other product of human hands can bear comparison with it.

‘ In picturesqueness of situation, fineness and exactness in the use of chisel, elegance and symmetry in the combina-

tion of the parts, and harmony in the whole, the structure is unique in its perfection. . . . The beautiful rosy colour of the sandstone, when lighted up by the rays of the morning sun . . . contribute no little share towards the general effect . . . Burckhardt pronounces it to be a work of immense labour, being made not out of separate blocks of stone, but the whole structure, from the apex to the base, being hewn out of the solid sand-stone rock of which it forms a part. Owing to the peculiar dryness of the climate, it has undergone the least possible injury from the weather, and stands almost as perfect as when it came from the hand of the artist. Laborde speaks of it as the most colossal relief existing, in which symmetry, art and elegance are united in the most striking contrast with the surrounding wildness of nature. It stands as if in a colossal niche, surmounted so perfectly by the overhanging stone as to protect it entirely from the action of storms.'

So Ritter describes the building. The construction is in the form and appearance of a temple, or perhaps a tomb, the front resting on four lofty columns. The façade is one profusion of carved figures, 120 feet high in all. Columns rise on columns and then an architrave and then the gables, and above them still a slender round temple-like tower, surmounted by a cupola, and above that a gigantic urn. In this inaccessible urn, the people believe, is concealed Pharaoh's treasure, and every passing Arab, coveting its contents, fires at it, but in vain.

Proceeding past the *Khazneh*, another gorge, also lined with tombs, opens towards the north. On the left the amphitheatre, seating more than 3,000 auditors, appears, carved also out of the rock, rock not only rose-red but shading into yellow, purple and black, in parts resembling watered silk. From here is the best view of the city, once a city of the living, but always set among thousands of tombs. These latter are universal, north, south, east and west, rising above one another, in the mountain-sides, like huge and endless columbaria. The tombs are of all sizes, small and large, many highly decorated, others

plain. Interspersed among them, also cut from the rock, were the dwellings of the living, so that in Petra, it may be said, the quick and the dead dwelt together. Even the great theatre has tombs above it and around it, and high above, the ancient Edomite high place and altar. These homes of the living and the dead seem to date from all periods. The references to Petra in the denunciations of Jeremiah and Obadiah appear evident when they are recited on the spot.

‘Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill : though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation.’ ‘The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring me down to the ground ?’

Following the stream to the north-west there are traces of bridges and a paved road by its side and widespread ruins. The stream flows to the west through another gorge, similar to but of far less grandeur than that by which the city was entered. Fourteen hundred feet above the city, 3,400 feet above sea-level, rises Mount Hor, the mountain in which Aaron, the High Priest, was buried, and his tomb, or that which is so designated by the surrounding tribes, is shown to the traveller who ventures so far. The tomb is in fact an ordinary Arab wely or saint's tomb, but under it is a vault or cave. North-east of Mount Hor is the colossal structure of *Ed-Deir*, or the Convent, 151 feet in length and 142 feet in height, in style similar to that of the *Khazneh*, but in white limestone, and also surmounted by an urn. *Ed-Deir* is 1,000 feet above the level of the stream, the way being crossed and recrossed by rivulets and cascades. The approach is through a cleft in the mountain-side, not level as is the

Wady Musa, but rising rapidly. In parts the road has had to be excavated by human hands so as to make it passable. For stretches steps have been hewn. The path twists and turns as it rises until at length it ends in a large square level area, in part artificial, on the farther side of which the *Deir* stands. It is larger than the *Khazneh*, but obviously later in date and proper to a far more debased period of architecture. Opposite *Ed-Deir* is an older building, a ruined temple.

This land is traditionally the land of Moses, of Aaron, and of Esau. The *Wady Musa*, the stream along which the city is entered, is the river of Moses, the one, so local tradition says, which springs from the rock which Moses struck when his people fainted for lack of water. In the neighbouring Mount Hor is the burial-place of Aaron. The district is the land of Esau or Edom, the latter name, red, being derived from the prevailing colour of the surrounding rocks and mountains. Before the Edomites the Horites, or cave-dwellers, dwelt there. It is said that Petra is identical with Sela, mentioned more than once in the Old Testament, but on the other hand, it is suggested that Sela is not a city, but is to be taken literally as a rock. It was in the neighbourhood of Petra that Job's friends lived. During the last centuries previous to the present era and later Petra was the capital city of the Nabataeans, a nation of Arab merchants, whose sway extended for a time from Akaba on the Red Sea to Damascus and beyond. As allies or vassals of Rome the Nabataeans and Petra prospered until they were finally crushed by Trajan in A.D. 105. Then the land was overrun by the Arabs, and the history of Petra came to an end after an existence of seven centuries at the most. In the Byzantine period the place was occupied, and there are traces of Christian worship in the remains of more than one of the buildings. Still later, in the time of the Franks the district formed part of the Barony of Krak, and the

ruins, partly rock-hewn, of the Château de la Vallée de Moyse can still be traced. This castle of the Crusaders had its wall, its bastions, its moat, its drawbridge, and its chapel, just as their other castles in the Holy Land, but of them all that of Petra was one of the smallest, if not the smallest. Not far distant to the north-east at Shobek was the earliest, and perhaps the strongest, of all of these castles of the Crusaders.

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